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A
VINDICATION
OF THE
Sibylline ORACLES.

To which are added
The *Genuine Oracles* themselves; with the
Ancient Citations from them; in their
Originals, and in *English*: And a few
brief Notes.

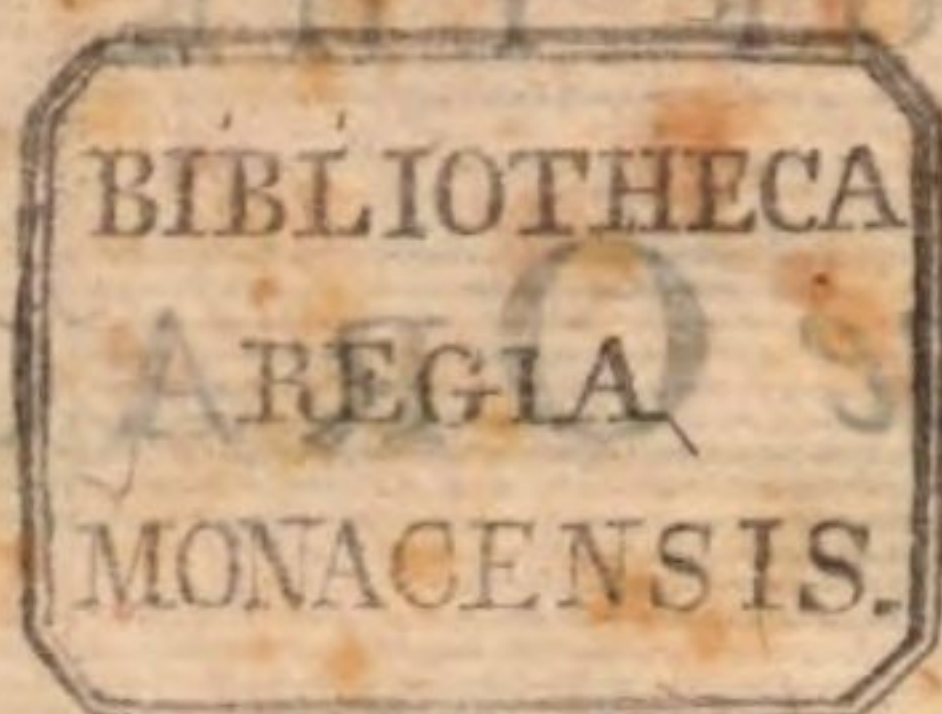
By *WILLIAM WHISTON*, M. A.
Sometime Professor of the Mathematicks in the
University of *Cambridge*.

*Is He the God of the Jews only? Is He not also of the
Gentiles? Yes, of the Gentiles also. Rom. iii. 29.*

L O N D O N:

Printed for the Author, in *Cross-Street, Hatton-Garden*: And 'are
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Bookfellers of *London* and *Westminster*. 1715.

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Is the God of the Jews only? Is He not also of the
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L O N D O N:
Printed for the Author, in Great Britain, and
to be sold by A. Millar, near St. Paul's Church, and by the
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To the Reverend and very Learned

RICHARD BENTLEY, D.D.

Library-Keeper to His MAJESTY, and
Master of *Trinity-College, Cambridge*:

THIS
VINDICATION
OF THE

Sibylline ORACLES,

With all becoming Regard to his great
Judgment and critical Sagacity; and with
an open Appeal to his Examination and
Determination in this Important Point,

Is Humbly Dedicated by

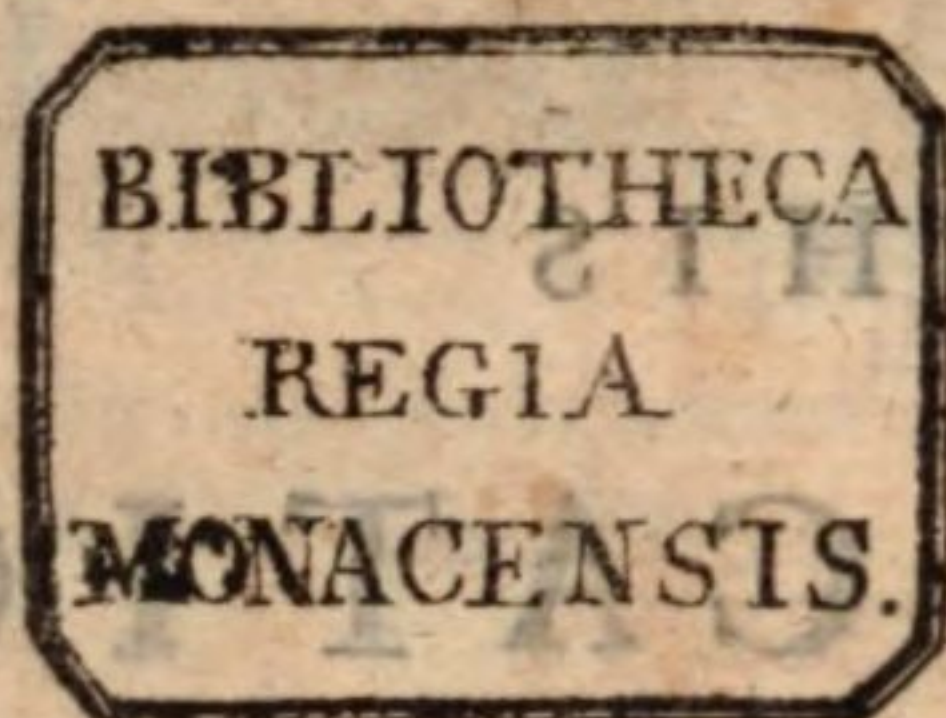
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The Author.

To the Reverend and very Learned

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Library-Keeper to His Majesty, and
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OF THE

Library of the

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Feb. 2. 1719.

The Author.

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A
VINDICATION
OF THE
Sibylline ORACLES.

PROPOSITIONS.

- I.  *HERE* were Extant among the Heathen, long before the Times of Christianity, several Oracles, and Predictions of future Events, ascribed to one or more Prophetesses, who were stiled Sibylls.

This Proposition is so evident in all Antiquity; so universally allowed by all; and will be so fully proved by the intire Series of the following Essay, that I shall not need to add here any particular Demonstration of it.

II. *These Oracles were then of two quite different Sorts; the one intirely secret, and concealed from the People: The other very publick, and common among the Heathens, and Jews, and afterwards among the Christians also.*

This Proposition is also very evident in all Antiquity; and will appear through the whole Course of this Dissertation; and so need not be prov'd beforehand. Only it was fit to take Notice of so eminent a Distinction in this Place, for the sake of Perspicuity; and to prevent that strange Confusion which not a few of the Modern Criticks have most injudiciously run into, for want of a due Observation of it.

III. *The Writers of the Roman History, both Greeks and Latins, do unanimously agree, that a certain Woman brought several Books of pretended Oracles, to one of the Tarquins, then King of the Romans; who purchas'd part of them for the uses of the Roman State.*

This appears by the Testimonies following.

Apud La-
stant. l. 6.

Varro, who was the most Learned Author either of the *Greeks* or *Latins*, in his Books that treated of *Divine Matters*, which he Dedicated to *Caius Caesar*, who was then *Pontifex Maximus*, when he was speaking of the *Quindecimviri*, says, That
the

the *Sibylline* Books did not belong to one *Sibyll*, but were called in general *Sibylline*, because the Ancients stiled all Women-Propheteesses by the Name of *Sibylls*.—— That the seventh or *Cuman Sibyll*, was named *Amalthæa*; but was called by others *Demophile*; or *Hierophile*; and that she it was who brought the nine Books to King *Tarquinius Priscus*, and asked 300 Philippicks for them; and that the King was so dissatisfied at the greatness of the Price, that he laughed at the Madness of the Woman. That she thereupon burnt three of the Books, in the King's Presence; and yet asked the full Price for the Remainder: Whereupon the King looked on her as madder than before. She then burnt three more; but still asked the same full Price. Whereupon the King was so affected, that he gave her the whole 300 Philippicks for the remaining Books,

'Tis said that in the Reign of *Tarquinus*, [*superbus*] another most surprizing and happy Accident besel the City of *Rome*, bestowed on them by the Kindness either of some of the *Gods*, or of the *Dæmons*; which did them great Service, not only for a little time, but during the whole continuance of their State; and preserv'd them frequently from geat Calamities. A certain Foreign Woman came

Dionys.
Halicar. IV.
 $\frac{1}{2} \frac{9}{5} \frac{2}{5}$ $\frac{1}{2} \frac{9}{6}$ $\frac{3}{6}$

to the King, with a desire to sell him nine Books, which were full of *Sibylline* Oracles. But *Tarquinius* not being willing to buy the Books at her Price, she upon this went away, and burnt three of them. After a while she return'd, and brought the rest again, and offered them at the same full Price. This made the King to look upon her as distracted, and to laugh at her for demanding the same Price for a Part, which she could not obtain for the Whole. Whereupon she went away again, and burnt the half of the remaining Books; and then brought those that were still left, and asked as much Mony as before. *Tarquinius* was surpriz'd at the Woman's management: And when he had sent for the Augurs, and told them what had happened, he asked their Opinion what he should do in this Case; and when they had made him sensible that it appeared by certain Signs that he had refus'd a Kindness which was offered him by the Gods, and that great Calamities would ensue because he had not purchased all the Books: They then enjoined him to give the Woman all the Mony she asked, and to take those Oracles that were left. The Woman then parted with the Books to him; and caution'd him to keep them very carefully; and then disappear'd.

It

It is agreed among all, that a *Sibyll* brought three Books to *Tarquinius Superbus*; of which Two were burnt by her; while the Third was burnt with the Capitol, in the Days of *Sylla*.

Plin. Nat. Hist. XIII.

Cumæ. There is *Sibylls* Chappel: I mean hers who was concern'd with the *Roman* Affairs in the 50th *Olympiad*; and whose Book our Pontifices consulted 'till the Time of *Cornelius Sylla*: For then it was burnt, together with the Capitol; the two former Books having been before burnt by her, on Account that *Tarquinius Superbus* offer'd her a lesser Price for them than she requir'd. Her Sepulchre remains still in *Sicily*.

Solin. Polyhist. II. p. 10.

The ancient Annals inform us, as to the *Sibylline* Books, that a certain unknown old Woman, who was a Foreigner, came to King *Tarquinius Superbus*, with nine Books in her Hand; which, as she said, were Divine Oracles. She said also, that she would sell them. *Tarquinius* enquired what Price she expected for them; the Woman asked a prodigious Price. The King thereupon derided her; as if she were distracted, through her great Age. She then produc'd a small Fire, and burnt three of the Books out of nine; and then asked the King whether he would give her the same full Price for the rest.

Aul. Gell. I. 19. p. 83--86.

At

At which Offer *Tarquinius* laughed still more heartily; and said that the old Woman was certainly distracted. Whereupon the Woman then and there burnt three more of the Books; and still very calmly demanded of him whether he would yet give her the same full Price for those three that remained. This made *Tarquinius* be more serious, both in speaking and reasoning about the Matter; and he began to think it was not right to dis-regard such an uncommon Instance of Constancy and Resolution, and so gave her her full Price for those three. However, so far is evident, that this Woman after she was gone out of *Tarquinius's* Presence, was never seen any more.

Serv. in
Æneid. VI.

It is certain that in the Reign of *Tarquinius* a certain Woman, who called herself *Malthæa*, offered him nine Books; wherein, as she said, the Fates and Remedies of the *Romans* were contain'd.

Ibid.

—'Tis certain that the *Sibylline* Books were offered to *Tarquinius*.

Suid. in
Sibyll.

The Tradition is, that the *Cuman Sibyll* offered nine Books of her own Oracles to *Tarquinius Priscus*, King of the *Romans*; and that upon his Rejection of them she burnt two of them.

Isidor. Orig.
VIII. 8.

The seventh *Sibyll* is the *Cuman*; whose Name was *Amalthæa*; who brought nine Books

Books to *Tarquinius Priscus*, wherein the *Roman Decrees* [or Fates] were written—whose Sepulchre still remains in *Sicily*.

N. B. This Woman, who brought these Books to *Tarquinius*, does not appear to have been a known Prophetess or *Sibyll* before; but seems to have been rather so called afterward by the *Romans*, to gain her pretended Oracles Credit among them. So that this History implies little more than that some true *Sibyll* or *Sibylls* were so long ago famous among the *Romans*; and that their real Oracles were then of mighty Reputation with them.

IV. *The same Writers do agree that this Copy of the Sibylline Oracles was safely laid up and concealed in the Capitol; and never consulted but by peculiar Officers; and that only upon great Emergencies, and by Direction of the Government. And the same is true of the second Sibylline Copy; of which hereafter.*

This is fully proved by the following Testimonies.

Let us keep the *Sibyll* laid out of sight and conceal'd; that, according to the *Traditionary Rule* of our Fore-fathers, the very Books may not be read without the Order of the Senate.

Cicer. de
Divinat. l.

Tarquinius appointed two Citizens of Character for the keeping these Books:

Dionys.
Halicar.
ubi prius.

And

And ordered two other publick Persons, as Attendants, to be joined with them; and so committed the Custody of the Books to them, &c. *Tarquinius* caused *Marcus Attilius*, one of the *Duumviri*, who appeared to have been unfaithful in the keeping the *Sibylline* Oracles, and was discovered by one of those publick Attendants, for a Parricide, to be sewed up in an Oxes hide, and thrown into the Sea. When the Kings were expell'd, the City undertook the Care of the *Sibylline* Books; and created very eminent Persons for their Keepers. These retain that Office during their whole Lives; and are thereupon free from all Burdens, both Military and Civil. It also added other publick Assistants to them; without whose Presence they themselves were not permitted to inspect them. In short, the *Romans* keep nothing of a religious or sacred Nature so carefully as they do the *Sibylline* Oracles. They make use of them upon a Decree of the Senate, if it any time happens that the Common-wealth be disturbed, &c.

Valer.

Max. l. 13.

King *Tarquinius* commanded that *M. Tullius* the *Duumvir* should be sewed up in a Sack, and thrown into the Sea, because he had been so far corrupted that he had given the Book that contain'd the Mysteries

ries of those sacred Rites which concerned the Publick, and had been committed to his Custody, to be transcrib'd by *Petronius Sabinus*.

These three Books were laid up in the Capitol, and called *Sibylline Books*. And to them the *Quindecimviri* have recourse, as to an Oracle, when a publick Address is to be made to the Immortal Gods for their Direction.

Aul. Gell.
ubi supra.

Because the *Sibylline Verses* were almost worn out by Age, *Augustus* commanded that the Pontifices should transcribe them with their own Hands, that no body else might read them.

Dion. Cass.
Liv. p.
522.

The Verses of all these ten *Sibylls* are common; excepting those of the *Cumæan*; whose Books are concealed by the *Romans*. Nor do they think it lawful that they should be inspected by any, but by the *Quindecimviri*.

Lactant, I.
2.

Those Volumes of the *Cumæan Sibyll*, wherein the *Roman Fates* are contain'd are strictly conceal'd; but the Books of the rest are almost all of them no way forbidden, but may be made use of by every one.

De Ira Dei.
C. 23.

[See also the numerous Instances of the obtaining a Decree of the Senate before the Capitoline Copy could be consulted, even by the proper Officers, in all the *Roman Historians*, to be cited presently; in their frequent

quent Accounts of such Matters: Which will make this Proposition indisputable.]

Coroll. (1.) Since the *Romans* have nowhere published any Parts of these Capitoline Oracles, they were none of them ever publickly known in the World by any. Nor could they therefore be quoted by the Ancients, as all other Books might be. And this Observation is for the main to be extended to the second Capitoline Copy, of which hereafter; which was equally kept secret by the *Romans*, and that on the very same Accounts also; tho' it having been collected from several places its Contents could not be so fully conceal'd.

Coroll. (2.) The Passages that are anciently cited from known and publick *Sibylline* Oracles, either by Heathens, Jews, or Christians, could not be cited directly from the Capitoline Copies, which they never saw; but must be taken from some other *Sibylline* Oracles, which were then known and publick in the World: Of which more hereafter.

V. *This Capitoline Copy did altogether belong to the Roman State; and, so far as appears, contain'd only such Predictions, Rules, or sacred Rites as concerned the Roman Idolatry and Superstition: Which is true also of the second Capitoline Copy; of which hereafter.*

This

This is plain, as to both Copies, from the following Evidence.

Let these Books be allowed for the Rejection of old religious Rites, rather than for the Introduction of new ones.

Cicer. de
Divin at. I.

We have recourse to these Books, and that publickly, still, after so many Years, when we are at a loss to know what we ought to do, upon the appearance of any Prodigy.

Var. de re
rusticâ. I.
1.

When *Publius Valerius Poplicola* and *C. Claudius Sabinus* enter'd on their Consulship, the City was in the greatest Danger that it had ever been in before : Which arose from Foreigners, who raised intestine Seditions within the very Walls; as the *Sibylline* Books did forewarn, and the Divine Tokens, the Year before, had portended.

Dionys. Hal-
licarn.
Antiq. X.
467
634

This Book contain'd the Mysteries of those sacred Rites which concern'd the Publick.

Valer. Max.
ubi prius.

The Woman said to *Tarquinius*, that the Fates and Remedies of the *Romans* were contain'd in her Books.

Serv. ubi
prius.

Amalthæa brought nine Books to *Tarquinius Priscus*, wherein the *Roman* Decrees [or Fates] were written.

Isidor. ubi
prius

But this Proposition is put past doubt by the very frequent Accounts we have in the ancient Heathen Historians of the
Contents

Contents of these Capitoline Copies, as all along declared by the Officers that consulted them; which do universally concern the *Roman* State, and the *Pagan* Idolatry and Superstition therein practis'd, without any Exception: As the inquisitive Reader will find in the following Places; which for brevity I shall only refer to upon this Occasion.

Cicer. de Divinat. I. *De Verrin.* ult. *Dionys.* *Halicarn.* Antiq. IV. VI. X. *Liv.* Decad. I. L. 2, 3, 4, 5, 6, 7, 10, 12. IV. L. 1, 5, 6, 7, 8, 10. V. L. 2, 3. *Valer. Max.* I. 8. *Plin.* Nat. Hist. VII. 35. p. 56. XI. 35. p. 528. *Tacit.* Annal. I. p. 176. IV. p. XV. *Plut.* In Poplic. p. 108. In *Fab. Max.* p. 176. *Phlegon.* in Longæv. *Aurel. Vict.* in Claud. XXIV. De Vir. Illust. XLVI. *Zosim.* II. p. 669. *Jul.* Capitol. in Gordian III. C. 26. *Trebell. Pol.* in Gallien. C. 5. *Macrob. Saturnal.* I. 17.

However we have one Account of this Matter so large and eminent in *Vopiscus*, and in the Emperor *Aurelian's* Letter to the Senate, preserv'd by him, that it highly deserves to be set down at length; and is, I think, the fullest Passage relating to the Capitoline Copy of the *Sibylls* that is now Extant in all Heathen Antiquity. Take it in the Historian's own Words.

In

In the midst of that Consternation which the Devastations of the *Marcomanni* had occasion'd, there arose terrible Seditions at *Rome*; and every one was afraid that the same Miseries which had before happen'd under *Gallienus*, would happen again. Upon which Account the *Sibylline* Books, which had done so much publick Good all along, were consulted; and it was found that Sacrifices ought to be offered in certain Places, which the barbarous Nations would not then be able to pass over. To conclude, what was enjoin'd was perform'd, with all Variety of Ceremony: By which Means those barbarous People were stopp'd, and *Aurelian* took them all, as they straggled out in Parties, and slew them. I think it proper to give you here an Account of the Form of that Decree of the Senate, whereby that sacred Authority commanded those Books to be inspected. On the third Day before the *Ides* of *January*, *Fulvius Sabinus*, the City *Prætor*, pronounc'd the Reference thus: We refer to you, the Senators, the Suggestion of the Pontifices, and the Letters of *Aurelian* our Prince; which order an Inspection to be made into those Books of Fate, in which, by Divine Providence, our Hopes of putting an end to this War are contain'd. For you are your
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selves

Vopisc. in
Aurelian. c.
18, 19.

selves sensible that they have ever been inspected, when any considerable Commotion has been among us; and that the publick Misfortunes did not use to cease 'till by their Authority the proper Sacrifices were offered. Upon which *Ulpius Syllanus* stood up, and spake thus; We, Senators, are too late in our Consultations for the publick Welfare: We have regard to these Injunctions on which our Fate depends, too late: We are just like those sick Persons who don't call in the skilful Physicians 'till the Case is almost desperate; as tho' they resolv'd to make their Condition too hard for the best Physicians Care; while yet it is so much easier to prevent, than to cure any Distemper. For you cannot but remember that I have often said in this Place, that the *Sibylline* Oracles ought to have been *then* consulted, the Blessings of the Gods made use of, and the Divine Commands obeyed, when we first heard that the *Marcommani* had made an Eruption: While some Persons then refus'd to do so; and made it a very odious thing for me that I made such a Proposal: And while they rather chose to flatter the Prince, as if his Valour and Conduct were such that there was no Occasion to consult the Gods in the Case. As if any one were so great as to neglect the Worship of the Immortal Gods;

Gods; or would not rely upon their Direction. What need I aggravate their Conduct? We have now heard those very Letters wherein the Prince desires the Help of the Gods: Which Help it can never be dishonourable for the most valiant Man to depend on. Go to then, you that are *Pontifices*; with Purity, with Sanctity, with Holiness, with sacred Vestments, and sacred Minds, go up into the Temple: Place your selves in your Seats of Honour: Turn over the Books, with veiled Hands: Inquire what the eternal Decrees are as to this City: Compose a Hymn for the Children of the Alliance. We, the Senators, will give Orders for the defraying the Expences of the whole Solemnity, and for the Ceremonies about the Sacrifices; and will appoint Processions about the Fields. After this the greatest part of the Senators gave their severall Votes; which it would be tedious to relate. At last, upon the Assent that was given, of some by the Signal of the Hands, and of others by that of the Feet, and of the Majority by declaring their Consent in Words, the Decree of the Senate was made. Thereupon the Officers concern'd went to the Temple; the Books were inspected; the Verses declar'd; the City purify'd; the Hymn sung; the Procession celebrated about the City; and a

B 2

Promise

Promise made for doing the same about the Fields: And so the whole Solemnity, which had been enjoin'd, was compleated.

The Emperor Aurelian's Epistle to the Senate.

I wonder at you, Holy Fathers, that you are so long in the Deliberation about the opening of the *Sibylline* Books: As if your Debates were in a Church of the Christians, and not in a Temple dedicated to all the Gods. Make therefore no longer Delays; but assist your Prince, now he is in great Straits, on the publick Account; by the Chastity of your *Pontifices*, and your solemn Ceremonies. Let the Books be inspected: What shall thence appear fit to be done, let it be done. I offer any Expences. All sorts of Captives, all Animals that are fit for Royal Authority to offer, I, in consort with my People, do willingly Offer. For it is not below any ones Dignity to conquer by Divine Assistance. So have Wars been begun; so have they been put an end to by our Ancestors.

Coroll. (1.) Since these pretended *Sibylline* Oracles, laid up in the Capitol, stand originally on no other Authority than one Woman's Assertion, or, at most, as supported by some Heathen *Augurs*; since they were so strictly concealed from all
but

but a few of the Heathen Priests; since their pretended Contents did so evidently tend to confirm Pagan Idolatry and Polytheism; and since they were never us'd but on Emergencies of the Pagan *Roman* State, and upon the Direction of the Pagan *Roman* Senate; there is great Reason to suspect Imposition in the whole Matter: And that these Oracles, of what Nature soever they were, or whence soever they were deriv'd, were no better than *pious Frauds* made use of to govern the *Roman* People withal.

Coroll. (2.) The real *Sibylline* Oracles, so publick, so famous, and so much quoted by Heathens, Jews and Christians, were intirely different from these Capitoline pretended Oracles. This is most evident from every Character; the one were exceeding Ancient, the other in Comparison Modern; the one belong'd to all the World and its great Events, the other only to the *Romans*; the one were for one God; the other for many; the one were against Idolatry; the other for it. The one were publick, the other private: The one were for true Piety, and Morality; the other for Superstition and Tricks of State. The one contain'd Predictions of Events in Providence, and the Affairs of true Religion; and the other belong'd to the

small and petty Affairs of the *Roman* State in its political Concerns only: So that those who confound these two Sorts of Oracles together, as the Modern Criticks have generally done, proceed without any solid Foundation at all; nay rather in Contradiction to all the original Evidence in this Matter.

N. B. That the original single *Roman* Copy was burnt with the Capitol, about Eighty Years before the Christian *Æra*. This is generally attested to by the Ancient Authors; and will be fully proved, by the way, under the next Proposition. See also *Plin. Nat. Hist. VII. 33. Solin. VIII. La. Etant. I. 6.*

VI. After the Capitol was burnt, the Romans, with great Care, made another Collection of Sibylline Oracles, from several Countries; and laid them up secretly in the new Capitol.

This appears by the Evidence following.

Varro ap.
Lactant.
ubi prius.

Varro, the most Learned of the *Romans*, says—That the number of the *Sibylline* Books was augmented on the rebuilding of the Capitol; because those Books were sought for in, and collected from all the Cities of *Italy*, both *Latin* and *Greek*; and especially from *Erythræ*; and were brought to *Rome*, without any Regard to one *Sibyll* more than to another.

Fenestella,

Fenestella, a most diligent Writer, speaking of the *Quindecimviri*, says, that after the rebuilding of the Capitol, *C. Curio* the Consul referr'd it to the Senate that Legates might be sent to *Erythræ*, to seek out the Verses of *Sibyll*, and bring them to *Rome*: And that accordingly *P. Gabinius*, *M. Octacilius*, and *L. Valerius* were sent on that Errand; and brought about a thousand Verses; such as had been transcrib'd by private Persons, to *Rome*: And we have already shew'd that *Varro* gives the same Account.

Now *Fenestella* relates that Legates were sent by the Senate to *Erythræ*, to bring the Books of that *Sibyll* to *Rome*; and that the Consuls *Curio* and *Octavius* took care they should be laid up in that Capitol which *Q. Catulus* had lately rebuilt.

In the 173d *Olympiad*, when the Capitol was burnt; whether by Treachery, as some suppose, or by Accident, 'tis uncertain; these Books were, among the other Things devoted to God, consum'd by Fire. For as to those that now remain, they have been brought from a great many Places; some from the *Italian* Cities; some from *Erythræ* in *Asia*, whither the Legates were sent at the Senate's Decree to get Transcripts; and others from other Cities, so as they had been transcrib'd by

Ibid.

De Ira Dei,
C. 22.

Dionys.
Halicarn.
IV.
p. 122.
260.

private Persons: Among which some spurious Verses did appear: Being discover'd to be such by those that are stiled *Acrosticks*. Now in this I do but follow the authentick Account of *Terentius Varro*, whose Narration it is, in his Treatise of *Divine Matters*.

Tacit. VI.

12. p. 25,

26.

When the Capitol had been consum'd by Fire, in the Social War, the Verses of *Sibyll*, were she one single Person or many, had been sought for at *Samos*, and *Ilium*, and *Erythræ*; nay in *Africa* also, and *Sicily*, and the *Greek Colonies in Italy*; and it was committed to the Priests to distinguish, as exactly as they were able, which were really Genuine among them. Upon which this new Book was referr'd to the Judgment of the *Quindecimviri*; for their Opinion about it.

N. B. Every one of those Countries and Cities whither the *Romans* sent for their Collection, appears still, by the most unsuspected Parts of our present Copies, to have been particularly concern'd in the *Sibylls* Predictions; and were therefore the most likely Places to find them in; as the Readers will easily observe upon the Comparison. So that those Parts of our Copies are probably much the same with the Copies which were allow'd for the most Genuine

nuine at this time by the *Romans*, about Eighty Years before our Saviour was born.

VII. *The second Capitoline Copy was not a compleat Collection of all the famous Sibylline Oracles then known in the World; but a select Number only of such as the Roman Church and State approv'd of, as Genuine, or Authentick, or for their Purpose: And still all other such Oracles were admitted or reject'd as the Pontifices, the Senate, or the Emperors determin'd ever afterward.*

This Proposition is of great Consequence; and is fully demonstrated by the Observations and Testimonies following.

Thus we have seen that *Dionysius of Halicarnassus* declares, from *Varro* himself, that some of the Verses brought by the *Roman Legates* to supply the place of the old Copy were suppos'd to be Spurious; and were discover'd not to agree to their old Copy by the *Acrosticks*.

Thus also we have seen from *Varro*, *Solinus*, *Lactantius*, *Servius*, *Suidas*, and *Isidore*, that there was only one of the many *Sibyll's* Oracles lodg'd in the Capitol: While 'tis evident those of the rest were current every where in the World at the same time.

Thus also *Tacitus* has assur'd us, that the Priests were particularly concern'd in making

making a Judgment which Verses were genuine, or approv'd; and which spurious, or rejected, before they were receiv'd into the second Capitoline Copy. Hear also some other Passages of Antiquity relating to this Matter.

Tacit. VI.
12. P. 24,
25.

Quinctilian, the Tribune of the People, referr'd it to the Senate what was to be done about that *Sibylline* Book which *Caninius Gallus*, the *Quindecimvir*, insisted ought to be received among the others of that Sort; and who had requested a Decree of the Senate for that Purpose; which Decree he, upon the Question, had obtain'd. But *Cæsar* [*Tiberius*] wrote a Letter to blame the Tribune, in some measure, as too young to be well acquainted with the ancient Custom in such a Case. He upbraided him that, notwithstanding his Ignorance in this sort of Knowledge, and in such sacred Matters, he had proposed Verses of an uncertain Original, before the Opinion of his Collegues was known; and even without the Perusal and Approbation of the *Magistri*, to the Senate it self; and this at a time when there were but a few Senators present. Moreover, he put him in mind that *Augustus*, on account of the great number of spurious Verses that were then ascribed to the celebrated Name of the *Sibylls*, had ordain'd that within a certain

certain number of Days all such pretended Pieces should be carried to the City *Prætor*; and that none ought to have them at their Homes.

Octavius, after the Death of *Lepidus*, Sueton. in Octav, took upon him the Office of *Pontifex Maximus*; which while the other was alive he never ventur'd to deprive him of. He got together from all Parts and burnt above two thousand Prophetick Books, in *Greek* and *Latin*; even all that were current of that Sort, whose Authors were unknown, or of small Authority; retaining only those of the *Sibylls*; and this not without selecting some and rejecting others. Those that he admitted he lodg'd in two golden Cases, under the Pedestal of *Apollo* on the Mount *Palatine*.

A certain Oracle also, ascrib'd to the *Sibyll*, mightily affected Men; tho' it did not belong to any other time of the City, but to the present, [when *Dion* wrote.] Dion. in Tiber. LVII. p. 615. & Xiphilin. The Words were these; ‘*When thrice three hundred Years are over, an intestine Sedition and Sybaritick Rage shall destroy the Romans.*’ *Tiberius* upon this began to raise a Scandal upon them, as if they were spurious; and gave Order that all Prophetick Books should be inspected; that those among them that appear'd to be useless should be condemned; and that the rest should be retain'd.

Above

Dion. in
Neron.
LXII. p.
709. &
Xiphilin.

Above all the People were affrighted by the Consideration of an Oracle which was sung about in the Days of *Tiberius*, and was this; That *after thrice three hundred Years were gone, an internal Sedition should destroy the Romans.* And when, to comfort them, *Nero* said that those Verses were not to be found any where, The People thereupon sang another Verse, as really belonging to one of the *Sibylls*, which was this; *The last of the Posterity of Æneas that shall reign shall be one that will slay his Mother.*

Cicer. de
Divinat. II.

VIII. It appears probable that all the *Capitoline Verses*, in both its Copies, were *Acrosticks*, in a peculiar Sense; or that the first Verse of every Oracle was made up of the first Letters of the distinct Verses themselves, contain'd in that Oracle.

De Divi-
nat. II.

This Proposition depends on the Testimonies of *Cicero*, and *Dionysius of Halicarnassus*; the former of which affirms,
 ‘ That the *Sibylline Verses* in the Capitol
 ‘ could not be deriv’d from an Enthusia-
 ‘ stick Rage, as was commonly said; be-
 ‘ cause of that sort of Poetry call’d *Acro-*
 ‘ *stick*, which is when the first Letters of
 ‘ the Verses were connected together, after
 ‘ the manner of some of those *Ennian*
 ‘ Poems, which *Ennius* compos’d; which
 ‘ must

‘ must for certain be the Effect of a confi-
 ‘ derate, and not an Enthusiastick Mind.
 ‘ Accordingly, in the *Sibylline* Books eve-
 ‘ ry Poem has its first Verse made up of
 ‘ the first Letters of every distinct Sen-
 ‘ tence therein. And the latter, as we
 have just now seen, affirms, ‘ That the
 ‘ *Romans* discover’d some pretended *Sibyl-*
 ‘ *line* Verses not to be genuine, or agreea-
 ble to those of the first Copy, by those
 ‘ Verses which are stiled *Acrosticks*. As
 if the *Romans* pretended to have some way
 preserv’d or recover’d the original single
Acrosticks which contain’d the first Let-
 ters of the several Verses, and made use of
 them to discover the genuine Verses or
 Poems themselves thereby, after the first
 Copy had been burnt. Nor is it easie to
 put any good Sense upon the Words of
Cicero and *Dionysius*, two of the most au-
 thentick Witnesses, without this Hypo-
 thesis.

Corollary. ‘Tis therefore still more evi-
 dent that these Capitoline Copies were in-
 tirely different from those famous and pub-
 lick Oracles which were all along quoted
 by the Ancients; since not one of these
 latter sort of Quotations have ever the
 least sign of such *Acrostick* Verses, as these
 Authors mention; and but one or two of
 the Ancients cite any sort of the *Sibylline*
Acrosticks

Acrosticks at all; and the Copy so cited is grossly spurious, and never mention'd 'till the fourth Century it self; as we shall see more fully hereafter.

IX. *One of the principal things, and what we have the best Evidence for, as truly contain'd in the Capitoline Oracles, was a Prediction that the Romans could not conquer the Parthians, without setting over themselves a King.*

This is plain from the following Testimonies.

Cicer. de
Divinat. II,

The Interpreter of the *Sibylline* Books, [*Cotta* the *Quindecimvir*] had a false Report spread of him lately, as if he intended to move to the Senate, that 'If we expected Safety and Deliverance, we must give him [*Julius Caesar*] the Title of King, who had really the Regal Power over us already. If there be such a Prediction in those Books, to what Man, and to what Time does it belong? For he that compos'd it was cunning in leaving the Men and the Times indefinite; that whatever should happen it might appear agreeable to his Prediction.

Ibid.

Let us use our Interest with the proper Officers that they produce any thing else out of those *Sibylline* Books, rather than what concerns a King; since neither the
Gods

Gods nor Men will ever endure a King at Rome any more.

Lentulus himself assur'd me, that from the *Sibylline* Books, and the Responses of the *Aruspices* it appear'd, he was the very third *Cornelius*, to whom the Regal Power and Empire over this City must of necessity devolve; and that there had been accordingly two *Cornelii* before him, viz. *Cinna* & *Sulla*. See *Flor.* IV. 1. In Catilin. III.

Lucius Cotta, the *Quindecimvir*, was at the next Meeting of the Senate to move, because in the Books on which the Roman Fate depends there was this Passage, *That the Parthians could not be conquer'd but by a King*, that therefore *Cæsar* should have the Title of King. Sueton. in Jul. Cæs. L. XIX.

Those that fought the Regal Honour for *Cæsar* spread a Report that the *Parthians* might be subdu'd by the *Romans* if they had a King to Command them; and that otherwise they could never be subdued. Plut. in C. Cæsar. p. 736.

There was a Rumour, whether true, or perhaps false; (as such Stories frequently happen to be;) that those Priests who were call'd the *Quindecimviri* did commonly affirm, that the *Sibyll* said, *The Parthians could not be overcome but a King*. Dion. Cæs. XLIV. p. 247.

N. B. I here distinguish this pretended Prediction of a King that was to be set over

ver the *Romans* only, and that in order to the Conquest of the *Parthians*, which belongs to the Capitoline *Sibyll*; from that more famous, universal, and constant Tradition or Prediction of a King that was to spring from the *East*, and from *Judea*, to govern the World, deriv'd from the other *Sibyllian* Oracles, as the several Circumstances of each Prediction does require. But of this latter Case we shall treat more largely hereafter.

N. B. Hence arises another strong Argument for the difference between the second *Roman*, and the present *Sibylline* Oracles. For this Oracle about the *Parthians*, which is almost the only one we have great Authority for as really contain'd in that Capitoline Copy, is not at all contain'd in the present Oracles. Nay indeed the intire Nature of all the present Books will hardly permit us to suppose that any such Prediction as that could ever have belong'd to them.

N. B. It will be here proper to produce those other Reasons I formerly promised for that Suspicion, that the Capitoline *Sibylls* were not sincerely dealt with; but were us'd by way of pious Fraud, for the better Management of the People. Now one of these we have from *Cicero's* Words already cited, where he says, ' Let us use
' our

our Interest with the proper Officers, De Divi-
nat. lib.
 that they produce any thing else out of
 those *Sibylline* Books, rather than what
 concerns a King. As if by sufficient In-
 terest and Application they could have
 what was for their Turn produc'd or con-
 ceal'd in such Cases. A second Reason is
 visible, from the following remarkable Pas-
 sage in *Dion Cassius*; especially as compar'd
 with another of *Cicero*. *Dion's* Words
 are these: ' In the beginning of the fol- LXXXIX.
P. 98. See
P. 118, 119.
 lowing Year the Statue of *Jupiter*, which
 was on the *Alban* Mountain, was struck
 with Thunder, by the Gods. This Acci-
 dent occasion'd some delay in the Restitu-
 tion of *Ptolemy*. For when the *Sibylline*
 Books were consulted, they found this
 written in them; " If the King of *Egypt*
 comes, and wants your Assistance, do
 not deny him your Friendship; but
 however don't you send him any con-
 siderable number of Succours: For if you
 do, you will have great Troubles and
 Dangers. ' The People being surpriz'd at
 the Exactness of the Coincidence of the
 present Conjuncture with the Oracle, ab-
 rogated all they had decreed, at the In-
 stance of *Caius Cato* the Tribune of the
 People. Such was the Oracle: And by
 this Means of *Cato* it was that it was made
 publick among the People: (For it was not
 lawful

' lawful, without a Decree of the Senate, to
 ' publish before them any of the *Sibylline*
 ' Writings.) For as soon as the Purport of
 ' this Oracle made a Noise; (as such things
 ' use to do;) he was afraid it should be sup-
 ' press'd. To prevent which he drew the
 ' Priests out before the Assembly; and there,
 ' before the Senate could make any Decree
 ' about it, compell'd them to declare it.
 ' For they press'd it so much the more as it
 ' seemed to be more disagreeable to their
 ' Laws, &c. And *Cicero*, in one of his fami-
 L. I. Ep. 4. liar Epistles, confesses, ' That the People
 ' were themselves suspicious that they
 ' were impos'd on under Pretence of Re-
 ' ligion in this very Matter: Nor is what
Tertullian hints at very improbable; viz.
 That the *Pagans* took advantage of the great
 Esteem the real *Sibylline* Oracles had ever
 been in, and did therefore procure or per-
 mit counterfeit Oracles under that sacred
 Name; and used not a few of their Words
 therein for the support of that Worship of
 Dæmons, Idolatry, and Superstition; which
 the real *Sibylls* were ever so zealous against.
 Ad Nation. *Cujus Vocabula Dæmoniorum Vatibus In-*
 Il. 12. Op. *duistis: Whose Expressions you have put*
 p. 76. *into the Mouths of those Prophets which*
belong to the Dæmons, are his remarkable
Words to the Pagans in this Case.

N. B.

N. B. The second Capitoline Copy of the *Sibylline* Oracles was all along made use of by the Heathen Governors of *Rome* 'till the Days of *Constantine*; and was not destroy'd 'till the time of *Honorius*; when *Stilicho* burnt it. This Observation is very plain from what has been already proved, as to its continued use by the Heathen Emperors and Senate all along; and the time of its Period from the known Words of *Claudius Numatianus* the Poet, *Itinerar. II.* who directly affirms that *Stilicho* burnt it.

N. B. Since the first writing of this Essay I have perused the very Learned and Industrious *Fabricius*'s Discourse about these Oracles; and find most of the foregoing Observations about the Capitoline Copy made to my Hand by him. And I cannot deny that he has treated of this Subject with better Judgment than any I have met with: Tho' for want of the principal Observations about the genuine *Sibylls* that are to follow, he was no way able to clear that most important part of this Subject; but for the Main was necessitated to leave it in the same Obscurity in which he found it.

*Bibliotheca
Græca,
L. I. c. 29.
33. p. 167.
231.*

Thus much concerning the Spurious or *Roman Sibylline* Oracles. I now proceed to the genuine ones, which belong to the whole World.

X. *The present Copy of the Sibylline Oracles, as they are now Extant in eight intire Books, is not, in general, the same with that which was Extant before and at the first times of Christianity, but very different from it.*

This indeed is so very plain at first sight to any one that peruses the present intire Collection of *Sibylline Oracles*, with any tolerable degree of Sagacity and Observation; and is now so universally own'd by all the Learned, that I can hardly think it worth while to demonstrate the same operously in this place. Even our worthy Countryman Sir *John Floyer* himself, who has gone farther towards allowing the Authority of the present eight Books than he will ever persuade any Learned and Judicious Persons to follow him, dares not go so far: But is forced to confess some Parts to be spurious; and the rest so altered and managed by his supposed Translators, as to be now not a little different from the Originals themselves. But to come to Particulars, and to proceed in our proposed Order of Propositions.

XI. *The first, second, most of the fifth, the sixth, seventh, and eighth of the present Sibylline Books are unsupported by internal Marks of genuine Writings; and external Testimonies from ancient Quotations.*

tions. Nay they have commonly direct Marks of Forgery upon them.

This remarkable Observation, which I owe in great part to a Learned Friend, who has constantly assisted me in this Essay, appears to be true by the following Evidence.

The first and second Books are plainly of a Piece; and are little other than an awkward Epitome of several Parts of the History of the Bible; and almost as evidently taken from it as any other such Abridgment now among us; with the very Names of the Persons, and Circumstances of the Facts. The Author owns she had been a Whore, effeminate, wicked, and infamous: She says she was with *Noah* in the Ark, and nearly related to him: As she also does in the spurious Additions to the third Book. Yet does she use that *Greek* Language that was not then in the World; and some of those particular Phrases of it which came not in 'till many Ages afterward: I mean *σαρδωνιον μειδημα γελασετε*, You shall laugh the Sardonian laughter: *αιων [αγων] ισελασικου*. The I-felastick Age or Game; nor had *Theophilus* of *Antioch* these two Books in his Copy, because he says the Proem, which evidently belongs to the third Book, was in the beginning of the Oracles: Nor does ei-

C 3

ther

ther of these Books appear to have been ever quoted by any Writer Heathen, Jew, or Christian, 'till the very fourth Century it self: as will be evident hereafter: I mean from that Catalogue of those ancient Quotations which shall be added at the end of this Book. So that none ought to pretend that either of these Books were Parts of the ancient and genuine *Sibylline* Oracles.

The greatest part of the fifth Book is, it must be allow'd, in good Measure, of another Genius from those two: And its Stile and Contents have a better Pretence to Antiquity. But then, it so evidently goes over the several *Roman* Emperors at first, 'till the *Antonines*, with the Plainness of an Historian, rather than the Obscurity of a Prophetess: As good as naming every Emperor in Order: And the Author so expressly confesses that she saw the Destruction of the second Temple, either of *Vesta*, or of *Jerusalem*, that those Parts at least of this Book can have small Pretence to be genuine: Especially while the same Parts of this Book that have those Marks of being Spurious do never appear to have been quoted by any of the Ancients neither; as will be seen in due Place. Whether some other less exceptionable Parts of this, and indeed some other Books, about the Destructions and Desolations of Countries

Countries and Cities, which yet are not, that we find, quoted by any of the Ancients, may not also be genuine, I cannot certainly determine. Only because their Authority is more doubtful, I shall not insert them among the more certainly genuine Oracles, for want of sufficient Evidence for them.

The sixth, which is now rather a Fragment than an intire Book, is so visibly a short but very strange Account of Christ's Birth, Baptism, Miracles, Death, and second Advent, with their particular Circumstances; and that with the mention of Christ's *two Parts or Natures*; That *He is the first God of the first Fire*; and *His Son begotten by a Dove, the Spirit*; and with an Apostrophe to that *Happy Wood on which God was extended*, that one would rather imagine some strange Enthusiastick Heretick than any true *Sibyll* must have been the Author of it. Nor is there the least sign of its being quoted by any 'till the fourth Century.

The seventh Book, which is a small one; besides some Clauses about the Desolation and Destruction of Cities and Countries, is, for the rest, much of a Piece with the sixth. It mentions a *God whom the Spirit washed in Jordan three times*; *who was made a Lord by the Word of his Father, and by the*

pure Spirit; that he took a Body and ascended; that Heaven made three great Towers for him; in which Heaven the good Mothers of God, Hope, Piety and Religion, do now inhabit; As also such an unaccountable Prayer at a very strange Sacrifice therein mention'd, with other odd Passages, and the Author's Acknowledgment that she had been an Harlot, and exceeding wicked her self, that I cannot but think the same Enthusiastick Heretick was the Writer of both these Books. Nor is there, that I find, the least Footsteps of any Quotations from that Book 'till the fourth Age.

The eighth or last Book is a large one, and besides that part which is of the Desolations of Cities and Countries, is of all the rest most visibly Spurious, nay after the Reign of *Adrian*, whom it almost directly names, and his three Successors. It is, in short, to all its latter Branches, with its Appendages, and particularly the famous *Acrostick*, so plainly taken from the History of Christ's Life, and Miracles, and Sufferings, and of all Things belonging to him, put into the future Tense, after that History was every where known, that so gross and foolish a Pretence to Antiquity was hardly ever made before. For to pass by its direct Prediction that *Rome* should
continue

continue but 948 Years in all, which prov'd utterly false, any one may almost as wisely believe that *Virgil* wrote his pretended Prophetick Account of the Posterity of *Aeneas*, and of the *Romans*, before *Æneid. VI.* any of the Events had fallen out, as that the Author of this Book wrote the like pretended Prophetick Account of our Saviour, his Actions, and Sufferings before he was born. Nor is there any sure Pretence to any ancient Citations from this Book 'till the fourth Century.

N. B. Besides these six, for the main, spurious Books, there are two Branches of the Third which seem to be spurious also: The first of which appears to call *Samaria* by the Name of *Sebastia*, which is not elder than the Days of *Augustus*: The second seems to be taken partly from the Heathen Fables, and partly from the *Jewish* History; besides a very strange Conclusion: None of which are ever quoted by the Ancients. These therefore I cannot vouch for, and have accordingly omitted them all in the Body of the Oracles. Only I have added the first Part by it self, as not certainly spurious; and as seeming to me so remarkable an Account or Prediction of *Simon Magus*, and his Followers the old Hereticks, with their Successor the great Antichrist himself, 'till the very Times of their Destruction.

Destruction, as is very agreeable to the sacred Prophecies of the Jews and Christians, and to the past History of the Church also.

N. B. *Lactantius*, in the fourth Century, is the first Author now extant who appears to have had a Copy of the *Sibylline* Oracles very like the present. And it does indeed appear by his Quotations out of the *Proem*, the *Acrostick* it self, and out of every one of the present eight Books, that he had such a Copy. Only it seems by his own Words, when he had been giving an Account from *Varro* of ten *Sibylls*, *sunt singularum singuli Libri*, every one of them has a Book to her share, that they were then parted into ten Books. Which Partition our present Copies would well enough admit of at this Day.

N. B. It does also appear by *Lactantius*'s following express Words, *Qui quia Sibyllæ nomine inscribuntur unius esse creduntur: suntque confusi; nec discerni, ac suum cuique assignari potest; nisi Erythrææ; &c. i. e. Those several Books, because they are publish'd in the Name of the Sibyll, are believ'd to belong to one only; and they are in such Disorder that they cannot be distinguish'd, nor each Book assign'd to its proper Author; excepting that belong to the Erythræan Sibyll, &c. I say it appears by*

by these Words, that *Lactantius's* Copy was not more explicit than ours at this Day, as to the distinct Authors of the several Books of the *Sibylline* Oracles. Nor does he quote any by its Authors Name but the Proem, and third Book; which Book having the Author's Name in it, it is no wonder that it was by him quoted as belonging to the most famous, or *Erythraean Sibyll*.

N. B. As to the *Acrostick* in the eighth Book, Ἰησοῦς Χριστὸς, Θεὸς Υἱὸς, Σωτὴρ, Σταυρός. *Jesus Christ, the Son of God, the Saviour, the Cross.* It does appear, as well by his quoting one of its Verses with an Initial Letter which breaks the order of the whole; as by his never saying one Syllable of any such *Acrostick* at all among them; while yet he quoted four of its Verses, as also by its abrupt Beginning, and that visible Disorder which is among them, that the Verses themselves were not indeed wanting in his Copy, but that they were not then put into that Order which alone makes them an *Acrostick*: And that by Consequence the ranging them in that peculiar Manner is rather later than even the Days of *Lactantius* himself, or than the beginning of the fourth Century.

N. B. Tho' some are willing to suppose that *Tertullian* in those Words of his, *Nos* Tertull. de
Baptif-
mo. I.

*Nos Pisciculi, secundum IΧΘΥΝ nostrum
 Jesum Christum, in aqua nascimur; we little
 Fishes are born in Water; following the
 Steps of Christ our Fish, or of him whose
 Character is Jesus Christ the Son of God
 the Saviour, of which the initial Letters put
 together compose the Greek Word which
 signifies a Fish: 'Tis, I say, hence supposed
 that this Passage has relation to this A-
 crostick; yet is this Conjecture founded up-
 on no certain Argument at all. And since
 there is not the least other Evidence of this
 Antiquity; and since the contrary is much
 more probable, viz. That this choice of
 Verses for an Acrostick was afterward made
 to fit them to that long before famous Cha-
 racteristick of Christ, IΧΘΥΣ, as a com-
 pendium of the whole Character; I con-
 clude that we have not sufficient Reason to
 believe this Acrostick, as such, to be near
 so ancient at Tertullian: tho' we may in-
 deed hence probably enough Conjecture
 that this Pentad of Words, and its Abridg-
 ment in Letters, was then famous among
 some Christians.*

XII. *The Proeme, with the greatest
 part of the third, all the fourth, and a
 small Branch of the fifth Book of the pre-
 sent Copies, appear, by great Evidence, to
 be genuine; and in a manner the very same
 Oracles which the Heathen before, and
 Josephus*

Josephus the Jew, with the Heathen and Christians of the three first Centuries after Christ so frequently cited, and so generally esteem'd as divinely inspired.

This is plain, not only by the want of any internal Characters that should determine them to be spurious, but by their so well corresponding with the ancient Descriptions of the *Sibylline Oracles*; by the Light they give to a vast number of ancient Traditions, Notions, and Expectations, not to be deriv'd but from them; and by the numerous and plain Citations made from the true Oracles in Antiquity, and now almost all found in these Books at this very Day.

Thus we shall see anon that the Proeme, or Dehortation from Idolatry, is no other than the Proeme of the third Book, and is all set down by *Theophilus of Antioch*; whence indeed what we have of it seems to be taken. It seems also to have been cited or referr'd to by *St. Paul* himself, as mention'd, from an elder Author, by *Clement of Alexandria*. It is also quoted by *Justin Martyr*, by *Clement of Alexandria* six times, and once under the Name of an *Hebrew Prophetess*; and out of him by *Eusebius*; and lastly six or seven times by *Lactantius* also: And that commonly under the Name of the *Erythrean Sibyll*.
And

And it must be own'd that its Contents and Stile shew it to be an excellent and an ancient part of the *Sibylline* Oracles.

Thus also we shall find, that the greatest part of the third Book is cited or referr'd to by *Varro*, and that from *Apollodorus*, a more ancient Author, by *Diodorus Siculus*, by *Solinus*, and that from *Boccus* [or *Boethus*] a more ancient Author, by *Pausanias*, under the Name of *Hierophile*, [the *Erythraean Sibyll*,] by *Virgil* at large, by *Tacitus*, by *Suetonius*, by *Josephus* the Jew, and out of him by *Eusebius*, by *Justin Martyr*, by *Theophilus* of *Antioch*, by *Clement* of *Alexandria*, by *Athenagoras*, by *Tertullian*, and lastly by *Lactantius* no less than twelve times, and that generally under the same Name of the *Erythraean Sibyll*; which is also hinted towards the conclusion of the present Copy of this Book. Nor are there any Chronological Characters to the contrary within the compass of such Parts as we here publish for genuine. So that we have the most undoubted Evidence for the authentick Nature of the main part of the third Book.

Thus also we shall prove that the fourth Book, even as it now stands intire, is cited or referr'd to by the Apostolical Constitutions themselves, and, if there be no mistake of the one for the other, by *Clement*
of

of *Rome* in his Epistle to the *Corinthians*, as mention'd in an ancient Author, (for we have not the Epistle compleat,) by *Strabo* twice, tho' without naming it, by *Pausanias* thrice, by *Plutarch* twice, by *Dion Cassius*, by *Justin Martyr*, by *Clement of Alexandria* thrice, by *Tertullian* twice, and by *Lactantius* also six times, tho' never under the Name of any particular *Sibyll*. And the Stile and Contents of this Book are so agreeable to Antiquity, without the pretence of any Chronological Characters to the contrary, in any parts of it, that I look on it as the most uncorrupt and unquestionable Book of the whole Collection now extant:

Thus also we shall shew that that small part of the fifth Book which is here taken in, is quoted or refer'd to by *Solinus*, by *Plutarch*, and by *Clement of Alexandria* thrice, if not also by once *Tertullian*; which Citations or References belonging to Branches of this Book which have no Characters of later Date in the Chronology, Stile, or Contents, do sufficiently attest to their genuine Authority also.

N. B. *Clement of Alexandria* cites this Branch of the fifth Book as belonging to the same *Sibyll* with the fourth.

Clem. Alex. Protrept. p. 33.

N. B. That the genuine Parts, here publish'd for such, contain near a thousand Verses: Which is about that very Number

ber which *Fenestella* says the *Romans* brought Home upon their search after the burning of the Capitoline Copy. As if they took Care to imitate the genuine Oracles in the largeness as well as Pretensions of the same at that time.

Corollary (1.) The Compiler or Compilers of the present Collection of the *Sibylline* Oracles did therefore corrupt them by addition of spurious Parts and Books afterward, and not by direct Alteration, or particular Interpolation of them. For as the genuine Parts do now mainly lye together, so does it appear by the ancient Citations that those Parts are still true and uncorrupt; any farther, I mean, than what the citing them by Memory, and the frequent transcribing them must occasion, as to the variety of Readings therein; which they usually do in all old Books whatsoever.

Coroll. (2.) Providence has therefore so far taken Care in this Matter, that we have still, at this Day, preserv'd and extant among us those very *Sibylline* Oracles, and that in good measure compleat and uncorrupt, which were anciently so very famous among the Heathens, *Josephus* the Jew, and the first Christians; and which of old were generally allow'd to be sacred Books,

Books, and deriv'd from Divine Inspiration.

N. B. I meddle not here directly with that perplexed Dispute about the number and Countries of the ancient *Sibylls*, because I find it cannot be now certainly determin'd. Only declaring my own Opinion or Conjecture to be, that their several Places were confounded together, and that there was at first one very ancient and very famous Prophetess, call'd by the Name of *Sibyll*; and that others who after her deliver'd such like Oracles were call'd by her Name, as a general Name for a true Prophetess. *Aristotle* himself assures us that the most famous or *Erythræan Sibyll* was also call'd the *Cumæan*; the former from the Place of her Birth, the latter from that of her Abode, and giving out her Predictions. *Virgil* also, when he refers to the third Book of these Oracles, which by other Evidence belong'd to the *Erythræan Sibyll*, does it under the Name of the *Cumæan*; as we shall see hereafter. Nor is the *Cumæan Sibyll* with *Justin Martyr* different from the *Babylonian*, who was the Author of the third Book, as its present Conclusion shews.

De Mirabil. Aufcultat.

Eclog. IV.

Cohort. ad Græc.

XIII. The present spurious Additions to the genuine Sibylline Oracles may be in some measure trac'd up to the middle of the second Century it self; tho' none of

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the

the Christian Writers now extant before Lactantius seem ever to have quoted them, or seen them all that time: and tho' they were still deny'd by the Heathen, and doubted of by the Christians when they did appear in the World.

This is proved by the following Evidence.

Contr.
Celf. V. p.
272.

(1.) *Origen* assures us that *Celsus*, who liv'd in the middle of the second Century, spake of some pretended Christians whom he call'd *Sibyllists*, for over-valuing and making too much use of the *Sibylls*: As if their Copies of the *Sibylline* Oracles contain'd extraordinary Things to the advantage of their Religion, which other Christians were not appriz'd of; and whose great Zeal those other Christians did not therefore approve of. This looks as if much what such a gross Copy as that we now have were got into the Hands of some even in that Age.

VII. p. 368.
369.

(2.) The same *Origen* gives us elsewhere these very Words of the same *Celsus*,
 ' You Christians, says he, may well e-
 ' nough set up even the *Sibyll*, whose Au-
 ' thority some of you make use of, as the
 ' Daughter of God. And indeed you have
 ' ventur'd to insert a great many Things
 ' into her Writings, and those of a blas-
 ' phemous Nature also. To which *Origen*
 re-

replies thus, ‘*Celsus* is rather desirous, upon
‘ I know not what Foundation, that we
‘ should denominate the *Sibyll* the Daugh-
‘ ter, than Jesus the Son of God: And says,
‘ We have inserted into her Writings a great
‘ many Things, and those of a blasphemous
‘ Nature also: Without giving us
‘ any Demonstration that we have inserted
‘ any thing at all: Which yet, if he had
‘ had more ancient and genuine Copies
‘ without those Insertions to shew it by,
‘ he would certainly have done: And
‘ without giving us any Demonstration
‘ that the Passages he dislikes are of a blasphemous
‘ Nature. By these Testimonies it appears probable that *Celsus* had seen or heard of a very much interpolated Copy of the *Sibylline* Oracles among some Hereticks, or pretended Christians; and that thereupon he was willing, without sufficient Ground, to suppose that any Passages which favour’d Christianity in the *Sibylls* were owing to such Interpolation. It is withal from hence probable, that *Origen* had never himself seen or heard of such an interpolated Copy among Christians, and does therefore Appeal to those ancient and genuine Copies which were in the Hands of all the Learned, for the Authority of such Citations as he and others of the Christians us’d to make from them. However, it is not

a little remarkable that Part of the gross Additions in our present Copies are found by the Criticks to agree best to the Days of *Celsus*; and to have been coin'd about the middle of the second Century; tho' we cannot find any Quotations made from them 'till the fourth.

De Ver.
Sap. II. p.
18.

(3.) When *Lactantius* first cites so many of the same spurious Oracles, as he very often does, he confesses that some of the Heathen, who could not deny that such Predictions were very plain, had recourse to this Solution, that these were not really *Sibylline* Verses; but were made by the Christians. Which *Lactantius* does not answer by shewing that the ancient Copies, known among the Heathen, had those particular Verses; as he ought to have done; but by only alledging, what was not deny'd by any, that the *Sibylls* in general liv'd, and their Oracles were extant before our Saviour's coming into the World: Which was indeed little to his Purpose.

Orat. ad
Sanctor.
Cæt. apud
Euseb. de
vit. Con-
stant. XIX.
p. 553.

(4) When the Emperor *Constantine* brings in so many of these spurious Passages, or indeed the whole spurious *Acrostick*, he confesses that a great number did not then believe them to be genuine; tho' they allow'd that *Sibyll* to whom they were ascrib'd to have been really a Prophetess:

But

But they suspected that some Christian Poet made those Acrostick Verses, in way of Forgery; and father'd them unjustly on the *Sibyll*. To which *Constantine* gives no more satisfactory Answer than *Lactantius* had done before. Nor is it other than observable, that the Principal and grossest of these spurious Oracles, I mean the Acrostick, does not elsewhere appear, among even the Christians, till the Days of *Austin*, excepting this Oration of *Constantine*; nor the rest of the spurious Additions, excepting *Lactantius*, who liv'd in his Family and was his Son's Tutor. As if *Lactantius*'s Spurious Copy alone, as improv'd, and put into *Constantine*'s hand by somebody, to byass him for Christianity, first introduc'd it, and caus'd it to be received by some following Christians. For *Eusebius* himself, who gives us this Oration, does no where else seem so much as to have heard of any such Copy, or Acrostick, as the Emperor made use of therein.

(5.) *Austin* himself, tho' he sometimes quotes the spurious *Sibylline* Oracles, and this very Acrostick, with great Encomiums; yet does he not deny, 'That
' it might be said, such Predictions
' were forged by the Christians, in the
' Name of the *Sybills* and others: And

XLVII.

allows, ' That they might be suppos'd to
' be spurious.

Corollary (1.) Since we find none of these plainly spurious Oracles cited in the three first Centuries, nor any Doubts among the Christians then, as to the Authority of those they did cite: Both which things we meet with in the Fourth: It is evident the Citations of the one are not to be confounded with those of the other. Nor are the truly Ancient Fathers of the three First Centuries to be at all charg'd with the Mistakes or Prevarications of any in the Fourth.

Coroll. (2.) The lower we descend to the Fourth and following Centuries of the Church, the plainer Marks do we every where find of prevailing Ignorance, Weakness, and Prevarication. And the higher we ascend to the First times of the Gospel, the clearer Marks do we discover of Knowledge, Judgment, and Integrity in such matters. So that we every where find Reason to believe original Christianity to be true, right, and well grounded; and the primitive Heresies, with the succeeding State of modern Antichristianism, to be false, knavish, and full of Mistakes or Forgeries perpetually.

N. B. What sort of pretended Christians, or Hereticks, were the Authors of these

these gross and large Additions or Interpolations to the genuine Oracles, it is not easie to say. Only the sixth and seventh Books have Passages, already noted, which look as if some of the *Montanist* Enthusiasts wrote them. *Epiphanius* also says, that the *Gnosticks* pretended to have Books written by a Daughter or Relation of *Noah*: Which Character agrees to the First, and a spurious addition to the Third Book also. So that as far as yet appears, no Catholick Christian, but some *Montanist* or *Gnostick* Hereticks, were the Authors of that gross Forgery and Interpolation.

Hæwsl.
XXVI.
1. p. 82.

XIV. *Many of the Predictions in the Genuine Sibylline Oracles did appear, upon comparison, so true, that several ancient Heathens and Christians took particular notice of the agreement of the Events to those Predictions afterwards.*

This appears by the following Testimonies.

If we should speak of the *Sibyll*, and of others that were assisted by Divine Foreknowledge, and have foretold many Things to many Persons beforehand, which proved true, we should be too tedious; in saying things that are manifest to all.

Plat.
Phædr.
p. 1220.

Hear also *Justin Martyr* upon this Passage of *Plato*; Many others, says *Justin*, of the ancient

Just. Paræ-
net. p. 35

ancient Writers make mention of this *Cumean Sybill* as of a Prophetess; particularly *Plato* in his *Phædrus*. And indeed *Plato* seems to me to have look'd on such Givers of Oracles as *Persons inspired*, upon his Perusal of those of this *Sybill*; by observing that what Things were there in old Time foretold by her, were really fulfill'd afterward: &c.

Cicero. De
Nat. Deor.
II.

I could bring many Examples from the *Sybilline* Oracles, and many from the Answers of the *Haruspices* to confirm what I say, [about Divination:] tho' indeed such things ought not to be so much as doubted of by any.

Varro apud
Lactant. I.
6.

The Fifth *Sybill* was the *Erythrean*; who is affirmed by *Apollodorus* of *Erythræ* to have been of the same City with him. And he adds, that she predicted to the *Greeks*, when they went to *Troy*, that *Troy* should be destroy'd; and that *Hommer* should write a lying Poem, [See *Orac.* III. vers. 352 — 370.]

Pausan. Co-
rinth. p. 97;

The same Misfortunes affected the *Carian* and *Lycian* Cities; and above all the Island of *Rhodes* was so terribly shaken, that the Oracle of *Sybill* belonging to *Rhodes* appear'd thereby to be fulfilled. [See *Orac.* III vers. 381 — 386. 451. IV. vers. 101. 109. 145.]

Phocic. p.

The *Sybill Herophile* foretold that *Helena* should

should be educated at *Sparta*, for the Ruin of *Asia* and *Europe*; and that *Troy* should be taken by the *Greeks*, on her account. [See *Orac. III. vers. 352 — 370.*]

Herophile, the *Erythrean Sybill*, among other surprizing Things, foretold that the Inhabitants of *Lesbos* should lose their Dominion over the Sea, a great while before it came to pass. [See *Orac. V. vers. 122. 316. 317.*]

Solin. Polyhist II. p. 104

Zous said, that altho' such things seemed to resemble Fables; yet the rebuilding and migration of *Grecian* Cities; many Eruptions of barbarous Armies, and Destructions of Governments, bear witness to these Oracles. And then, as for those Misfortunes which very lately happen'd at *Cuma* and *Puteoli* in particular, and which were celebrated and famous long ago from the *Sibylline* Verses, this Age has at last fulfilled the Predictions about them: I mean the Eruption of burning Mountains, the hot Ebullitions in the Seas, the Ejaculation of Stones and burning Masses, toss'd abroad by the Storms; together with the total Ruin of so many and so great Cities; that when soon after Men came to the Places they were in before, they could not tell where the Buildings, which are now all in Confusion, once were. Now if things be so, it may be hard to believe these Predictions;

Plut. Cur Pythia non reddat Orac. Op. p. 398.

Predictions; but harder to suppose they could be foretold without Divine Assistance. [See *Orac. passim*; especially III. *vers.* 127 — 133. V. *vers.* 309 — 316.]

De his
qui serdà
Numine
Puniantur
Op. p. 566.

The same Author elsewhere mentions also the *Sybill's* Predictions about the Eruption of *Vesuvius*, and the Conflagration at *Puetoli*, [See *Orac.* V. *vers.* 309 — 315.]

Suid.

The *Chaldean Sybill* was she who foretold things concerning *Alexander*, the King of *Macedon*, who is mentioned by *Nicanor*, that wrote the History of *Alexander's* Life. [See *Lactant.* I. 6. and *Orac.* III. *vers.* 99. 109. &c. IV. 86, &c.]

Tertull.
Apologet.
XL. Op. p.
36.

I pray you consider what great Calamities have befallen the World and the Cities before the Days of *Tiberius*: i. e. before the Advent of *Christ*. We read that *Hierapolis*, and the Islands *Delos*, and *Rhodes*, and *Coos* were then destroy'd; and many Thousands of Men with them.

De Pallio.
II. Op. p.
132.

And elsewhere, Among the Islands there is now no *Delos*; and *Samos* is become Sand; and the *Sybill* appears, not to have been a false Prophetess. [See *Orac.* III. *vers.* 285. 301. IV. *vers.* 91. 92. Of *Rhodes* see above.]

XV. *The Internal Characters, as well as External Testimonies do shew, that the Genuine or Divine Sibylls were exceeding*

ing Ancient; and in general earlier than the Days of Tarquin, when the spurious or Idolatrous pretended Sibyll first appeared in the World.

This is fully proved by the Evidence following.

(1.) The Genuine Sibyll has plain Predictions elder than *Homer*, or the *Trojan War* it self: And these Oracles, as to part of them at least, are, as we shall see, better attested to by the Heathen Writers than any other. So that at least those old Authors believ'd that the *Sybilla* was of that great Antiquity. See above.

(2.) The Stile of these Oracles is by some great and good Judges esteem'd very like to that of *Homer* and *Hesiod*, the oldest *Greek* Poets now extant. Nor do the Ancients fear to assert that *Homer* himself borrow'd several of her Verses, and inserted them into his Poem; as one of the present Oracles does fortell he would do. Which things are at least Signs that they are, and were ever justly esteem'd to be of very great Antiquity. See *Fabrianus* p. 168.

(3.) The most Ancient Heathen Authors, now extant, that mention these *Sibylls*, do ever suppose them very much older than their own Times; and frequently quote other Authors much elder than themselves for their Accounts of them; but never any See the Testimonies at the end for part of what follows. And the Collection of Testimonies in *Opusculum* and *Galæus* for the rest.

any one that pretended to be contemporany with any of them.

(4.) *Clement of Alexandria*, that great Master of Profane Antiquity, affirms directly that one of the *Sibylls* was anterior than *Orpheus* himself: Who yet was one of the *Argonauts*, and before the *Trojan War*.

(5.) *Diodorus Siculus* puts *Sibyll*, the Daughter of *Tiresias*, just after the taking of *Thebes*; or just after the Expedition of the *Argonauts*: and confesses the Tradition was, that *Homer* stole a great deal from her.

(6.) *Suidas* directly assures us that the *Erethrean Sybill* herself was contemporary with the *Argonauts*, and before the *Trojan War*.

(7.) The *Sibylline Oracles* have been quoted and made mention of so long, that the *Sibyll* herself must have been exceeding ancient. For it is plain that *Heraclitus*, the famous *Grecian* Philosopher, in *Plutarch*, soon after the Days of *Tarquin*, not only speaks of the Nature of these Oracles, that *they were grave, without Ornament, or Deceit*: which Characters agree well with these Genuine Oracles still extant; but also directly implies, what is most highly remarkable, that she had then Prophecyed a Thousand Years.
Which

Which Account makes her older than the *Argonauts*; and nearly contemporary with *Moses* himself.

(8.) All the Chronologers and Ancient Authors, who directly set down, or in general mention, from the earlier Records then extant, at what Time any of the *Sibylls* lived, do agree to this their great Antiquity. Thus *Heraclides Ponticus*, in *Varro*, says that one of them was as old as the Days of *Cyrus*. Thus *Strabo* makes the *Sybill* born at *Erythræ* so ancient, that he looks on another Prophetess born at the same Place in the time of *Alexander* to be later than she; and elsewhere speaks of the Ancient *Sybill* of *Erythræ* as Elder than *Athenais*. Thus also *Pausanias* reckons our *Herophile*, the *Erythrean Sybill*, as exceeding Ancient; as Elder than the War of *Troy*; and as one that foretold the same. Thus *Stephanus De Urbius*, from *Phlegon*, places one *Sybill* as of the same Age with the *Sphinx*, or before the *Argonauts*. Thus *Suidas* reckons the *Delphick Sibyll* as earlier than the *Trojan War*; the *Erythrean*, in one place, as 483 years later, but elsewhere as earlier than that War: The *Chaldean*, or *Hebrew*, or *Persick Sybill* as one that foretold Things belonging to *Alexander of Macedon*; the *Hellepontick* as living in the Days of *Solon*

lon and *Cyrus*: And another in the Time of the Judges, or in the Days of *Pharaoh*, or *Taracho* King of *Egypt*. Thus *Ce-drenus* reckons the *Cumean Sybill* to have liv'd in the Days of *Amazias*, the Son of *Joash*; the *Samonean* in the Days of *Josias*; the *Samian* in the Days of *Darius Astyages*. Thus *Virgil* and others ever suppose their *Cumean* or *Cuman Sybill* to have liv'd at the Time of the *Trojan War*. Thus *Boccus*, [or *Boethus*.] in *Solinus* supposes that the *Delphick Sibyll* foretold the *Trojan War*, and that *Hom-mer* inserted many of her Verses into his Poems; that the *Erythrean* was only some Years later than the other; and the *Cu-man* still later. *Justin Martyr*, tho' he, by mistake, supposes *Berosus* the Historian of *Babylon* to be Father of one of the *Sybills*, does elsewhere, in exact Agreement with the other Testimonies, affirm that the *Sy-bil* was ἀρχαιολάτῃ, ἢ σφόδρα παλαιά, ex-ceeding ancient. And *Tertullian* expressly says, that she was ancients than all the *Heathen Learning*. So that this Proposi-tion is indisputable in all Antiquity.

N. B. As the earliest Cronological Cha-racter in the present genuine Oracles im-plies that some Parts of them were writ-ten before the *Trojan War*; so do sever-al other, and particularly the latest that I have

have observ'd, I mean that which mentions 1500 Years then past since the first Introduction of Idolatry into *Greece*, imply other Parts to be written much later. 'Tis probable therefore that several of the Distinct Oracles were delivered by several *Sybills* or Prophetesses; and that they were all at last put together into one Collection, and by the Generality look'd on as the Oracles of the most Ancient, and most famous *Sibyll* her self only. Nor are those odd sort of Traditions among the Heathen, that the *Sibyll* liv'd near a Thousand Years after She was Dead; nor those other full Accounts that there were several *Sibylls* in several Ages and Countries, to be accounted for without this Observation.

N. B. That latest Character of 1500 Years since the first Introduction of Idolatry into *Greece*, by its earliest Tyrannical Kings, brings that Oracle as low as the *Babylonian* Captivity, or perhaps somewhat lower than *Malachi*. For if we believe what is said about the Kingdom of *Sicyon*, and date our Period from *Ægialeus*, who is supposed by the Lord Bishop of *Worcester*, in his most accurate Chronological Tables, published by his Chaplain the learned Mr. *Marshal*; to begin to reign 2090 Years before the Christian *Æra*; these

these 1500 Years will bring us, in the same Tables, to the *Babylonish* Captivity. But if we omit that *Epocha* as somewhat uncertain; and derive the *Grecian* Kings from the *Argives*, and from *Inachus* their first King, whose beginning the same Tables place 1857 before the Christian Æra; the same 1500 Years will bring us somewhat later than *Malachi*. And these Characters seem nearly to take in the whole Period belonging to all the Genuine *Sibylls*; and to imply, that they prophesied at several Times from the Days of *Moses*, 'till the *Babylonish* Captivity, or 'till the Days of the Prophet *Malachi*, the last of the *Hebrew* Writers of the Old Testament.

Corollary. While God sent his *Jewish* Prophets to the Nation of the *Jews*, from *Moses* to *Malachi*; he seems also to have sent, all along, these *Gentile* Prophetesses to the *Gentiles*; for their Guidance, and Direction, and Caution in Religious Matters.

XVI. *These Sibylline Oracles are exceedingly confirm'd by those Authentick Accounts we have in Josephus, Tacitus, and Suetonius, concerning an Ancient and Constant Tradition, taken out of some Sacerdotal Books, and spread all abroad before the Days of Vespasian, that some Person or People coming out of the East, and in particular out of Judea, should, about*
that

that very time, obtain the Dominion over the World: Since no other Original of this Tradition can, upon any good Evidence, be pretended; and since it is so plainly contain'd in these Sibylline Oracles.

What most of all, says *Josephus*, encourag'd the *Jews* to undertake the War, was an Oracle, of a doubtful Interpretation, which was found in the *sacred Books*; that some who should arise from their Country, at that Time, should obtain the Empire of the World. This they interpreted as belonging to themselves; and a great number of the wise Men were impos'd upon by that Interpretation; whereas in reality this Oracle was meant of the Empire of *Vespasian*, who was created Emperor in *Judea*.

History of the War
VII. 12.
p. 961.

It was, say *Tacitus*, an Opinion fixed in the Minds of a great many, that there was a Prediction in the Ancient Sacerdotal Books, that at this very Time, the *Eastern* People should prevail: and that those who should come out of *Judea* should obtain the Empire of the World.

Annal. V.

There was, says *Suetonius*, all over the *East* an Ancient and Constant Notion, that the Fates had decreed, that those who should come, at that Time, out of *Judea*, should obtain the Empire of the World. This, which, if we may judge

In Tit. IV.

by the Event, was foretold of a *Roman* Emperor, the *Jews* apply'd to their own Nation; and thereupon brake out into Rebellion.

Some of the principal Clauses in the genuine *Sibylline* Oracles hereto relating are these.

L. III. in
common Edi-
tions Vers.
393 —
397.

After that *Rome* shall Rule over *Egypt*, uniting it to its Empire, then the great Kingdom of the Immortal King shall appear among Men; and a Holy King shall come, who shall govern all the World, for all Ages of Time to come:

L. III. vers.
590. — 594.

And then God shall send a King from the [rising of the] Sun, who shall make all the Earth to cease from War, by killing some, and making Leagues with others. And he shall not do all these Things by his own Counsel; but confiding in the Decrees of the great God, which are good. [After which comes a Prediction about the happy State of the *Jews* at last.]

L. V. vers.
329. —
333.

O Father of all, Spare the pleasant and fruitful Land of great *Judea*; that we may deliver thy Laws: For this Land God first 'enriched with his Bounty; that it may appear to all Men to be the first of all other in thy Favour, and that it may attend to what God hath promised.

That these Clauses do directly include what that ancient and constant Tradition all

all over the *East* delivered, is very plain. That the *Jews* might have such an Opinion from some Prophecies in the Old Testament, I do not absolutely deny; tho' it cannot be proved that they did then understand or apply any particular Prophecy to that Time and Occasion; nor is it very clear in *Josephus* that he meant a *Jewish* and not a *Gentile* Oracle in this Place: But that the Heathens, such as *Tacitus* and *Suetonius*; and those ancient and numerous Witnesses they speak of, all over the *East*, should have the Tradition from the *Jewish* Prophecies, which they despis'd, rather than from the *Sibylline* Oracles, which they admir'd, is not very credible; and is not supported by any Evidence at all. So that I conclude it to be highly probable, if not in a manner certain, that this Tradition was deriv'd from these Oracles; and that therefore they were then generally esteem'd by the Heathens, all over the *East*, as Ancient, Genuine, and of no less than Divine Authority among them.

XVII. *These Sibylline Oracles are also greatly confirm'd by the Fourth Eclogue of Virgil; which was written before our Saviour was born; and yet does most clearly and expressly belong to some famous Pre-*

dictions still extant in these Oracles, concerning such a Person who was to come into the World, and to restore Justice, Peace, Piety and Plenty to it.

Virgil Prefaces this Eclogue with a Promise of Singing therein of Events of a more than ordinary Nature; and then adds, *Now we may expect the last of those Ages which the Cumean Verses have foretold.* And so goes on with such a Noble Description of that last happy Age, as is very agreeable to these Oracles, then commonly ascrib'd to the *Cumean Sibyll*; as any one may easily find upon the Comparison. But what is most remarkable here is this, that all that happy State is here said to belong to the *last of the Ages mention'd by this Sibyll*; which carries so express an Allusion to these genuine Oracles; which for the main are built upon this Notion 'That the World, since the
' Flood, is divided into 10 or 11 Ages,
' and that the *last of those Ages* was to
' be the happiest Age of all, when God
' would send a great King to govern all
' the World in Righteousness, Peace, and
' Prosperity; that this Eclogue cannot, with any tolerable Probability, be apply'd to any thing else. So that this Poem of *Virgil* is a most evident Attestation, not only to those particular Branches
of

of the Oracles which speak of that last happy Age, but to the whole Drift and Tenor of them; so far at least as the Predictions belonging distinctly to the several Ages of the World do reach: Which is no small part of what I here present to the Reader for Genuine.

N. B. That by this *Cumæum Carmen* or these *Cumean Verses*, *Virgil* means not *Hesiod's* Poems, as some have fancied of late; but the *Sibylline Oracles*, is very plain; because the same Author ever elsewhere calls the *Sibyll Cumean* or *Cuman*, and never calls *Hesiod* so: because, on the contrary, he calls *Hesiod* elsewhere by another Name, *Ascræus Vates*, the *Ascrean Poet*: Because the Things ascribed here by *Virgil* to this *Cumean* Poem are still extant in the Genuine Part of the *Sibylline Oracles*; and because all the Ancient Commentators on the Place do agree that *Virgil* here meant the *Sibylline Oracles* and not *Hesiod's* Poems. So that those who, to serve a turn, and disparage these Oracles, interpret *Virgil* otherwise of late, do it not from Judgment, Evidence, or Ancient Testimonies; but meerly from gross Prejudice, and plain Partiality.

XVIII. These Sibylline Oracles are also not a little confirmed by abundance of other Ancient Heathen Testimonies and Traditions,

Traditions, relating to true Religion: such as the Worship of One God; the Conflagration of the World; the Renovation of it again; the Future Judgment; the general Resurrection; and the Rewards and Punishments hereafter: all which Notions are clearly contain'd in these Oracles.

That there were such true, noble, and important Notions all along among the Heathen World, and especially among the *Platonicks* and *Stoicks*, is certain, and undeniable: That they could not all be deriv'd from the Books of the Old Testament, at least not before the *Septuagint* Translation, is almost equally certain and undeniable: And that they are every one of them contain'd in these *Sibylline* Oracles, will be obvious, upon perusal, to every Reader. Whence it is but a Natural Inference, That those Notions were therefore most probably deriv'd from these Oracles; and that by Consequence the Oracles are True and Genuine, and were all along allow'd for Sacred and Inspired by the Heathen World. Nor is it easy to avoid the Force of this Evidence for them, if we remember, that some of these Notions were very ungrateful to the Pagans, and directly contrary to their Inclinations, Superstitions, and Practices; and therefore

therefore not likely to find Encouragement among them; but upon such Evidence and Credentials at first as were plainly undeniable.

XIX. *These Sibylline Oracles are greatly confirm'd, as to their Universal Reception, Contents, and Sacred Authority, by what the Ancient Heathen Writers do every where say concerning them.*

Thus *Heraclitus*, about 500 Years before *Christ*, affirms that the *Sibyll* did not speak of her own Head, but by Divine Assistance.

See the Testimonies at the End; and those in Opfopceus and Gallæus.

Thus *Plato*, not very long afterwards, declares he took the *Sibyll* for one that delivered Divine Oracles; and professes that that sort of Divine Enthusiasm which such as she were agitated by, was exceeding beneficial to Mankind; and that the *Sibyll* was one of those who, by a Divine Power of Divination, foretold many future Events.

Thus *Aristotle*, a little later, supposes the *Sibyll* to be one of those that were agitated by a Divine Enthusiasm; which he aims to give some Natural Account of: And elsewhere he speaks of that Cave whence the *Cumean*, which he reckons the same with the *Erythrean Sibyll*, gave Divine Oracles; and says she lived long, and continued always a Virgin.

Cicero speaks of two sorts of involuntary Agitations; the one in Sleep; the other the Enthusiasm of Divination; which appear'd principally in the *Sibylline Verses*, and particularly in those of the *Erythrean Sibyll*. He also elsewhere argues against the *Roman Sibylline Oracles* because of their being so Artful, and Acrosticks; which did not answer the Enthusiastick Disorder which was ever noted in the true *Sibyll*.

Varro, who was esteem'd the most Learned of the Ancients, is large upon the Business of the *Sibylls*: He looks on them all as inspired Prophetesses: He says there were Ten of them, in different Ages and Countries; whom he enumerates, from the Ancienter Authors that mention them; such as *Nicanor*, *Euripides*, *Chrysippus*, *Nævius*, *Piso*, *Apollodorus* of *Erythræ*, *Eratosthenes*, from the Ancient Annals of *Samos*, and *Heraclides Ponticus*.

Diadorus Siculus says, that *Daphne*, the Daughter of *Tiresias*, was as well skill'd in the Art of Divination as her Father; and that upon her being often under Divine Inspiration, and giving Oracles, she was called by all a *Sibyll*; because to act as a *Sibyll*, and to be Inspired, are the same Thing.

Virgil,

Virgil, and the other Poets, every where suppose the *Sibyll* to be inspired ; and that a *Sibylline* Oracle was ever of most Sacred Authority.

N. B. Josephus the *Jew* does, for certain, as will hereafter appear, directly cite these *Sibylline* Oracles as ancient, and of Authority for the Confirmation of some Branches of Sacred History. Nay he leaves room for Suspicion that he elsewhere directly stiles them *Sacred Books* also; in that Famous Passage already alledg'd under the *XVIth* Proposition.

XX. These Sibylline Oracles are also greatly confirm'd, as to their Universal Reception, Contents, and Sacred Authority, by what the First Christian Writers, in the Face of all the World, do say concerning them.

Thus the Apostolical Constitutions quote the *Sibyll* for the Resurrection of the Body, the Conflagration, the Renovation of Things, the future Judgment, and the Rewards and Punishments hereafter, by the Name of a *Gentile* Prophetess; and suppose it next to impossible for the Heathen to deny her Authority. *See as above.*

Thus *Paul* himself is introduced by *Clement* of *Alexandria*, from a more Ancient Author, as appealing to the *Sibyll*; and Exhorting the Heathens to consult her Writings,

Writings, for the Belief of one God, and of the foretelling of Future Events by her.

Thus *Hermas* speaks of the *Sybill* as of an Ancient Woman, someway allyed to the Church of God.

Thus *Justin Martyr*, in his Exhortation to the *Greeks*, appeals to the *Sibyll* as exceeding Ancient; as one that had her Books preserv'd over all the World; as capable in some measure to teach the *Gentiles* the true Worship of God, from her powerful Inspiration, and by her Oracles; even in a near Alliance to the *Jewish* Prophetick Writings themselves. He reckons that *Plato* also plainly cited her, and look'd on her as really inspired, and a true Prophetess: He desires the Heathen to observe the Contents of her Oracles, and how she did clearly and openly foretell the coming of our Saviour *Jesus Christ*; and how she did in her Inspired Oracles teach them, that the Gods, so called by them, had no real Being at all; and did most clearly and openly proclaim beforehand what concern'd the Coming of our Saviour *Jesus Christ*, and all the Things he was to perform; and that their Perusal was therefore a fit Preparation for the reading of the Scripture Prophecies themselves. And elsewhere, in his very first Famous Apology to the
Romans

Roman Emperors, he plainly affirms that the Contents of the *Sibylls* were so clear for the Jewish and Christian Religion, against Polytheism and Idolatry, that by the Instinct and Instigation of Evil Spirits it had been made Capital among the Pagans to read the Books of *Hystaspes*, of *Sibyll*, and of the Prophets.

Thus *Athenagoras*, when he quotes the *Sibyll*, takes Notice that *Plato* had made mention of her also.

Thus *Theophilus* of *Antioch*, when he so largely quotes the Proem, or most noble Preface to these Oracles, does it as owning the whole a Prophecy; and takes it for granted that the *Sibyll* was a true Prophetess among the *Greeks*, and the other Nations, as were the Scripture Prophets among the *Jews*: And supposes it evident that the Contents of that Proem were true, useful, just, and agreeable to all Men.

Thus *Clement* of *Alexandria*, when he cites the *Sibylline* Oracles, does it in one place under the Appellation of a Prophetess, as well as a Poet: In another, under the Name of an *Hebrew* Prophetess who gave Divine Oracles: In another, under that of the first *Sibyll*, the Prophetess; and adds, She did very divinely use an Expression. He elsewhere says that *Heraclitus* affirm'd
the

the *Sibyll* did not appear to act like an ordinary Person, but by Divine Assistance.

To pass by *Origen*, whose words I have already produced on behalf of these *Sibylline* Oracles: Thus lastly *Tertullian* affirms, that the *Sibyll* was a true Prophetess, who foretold what was true to Mankind. All which things will appear from their own Words to be at large produc'd hereafter.

So that, as it seems probable from the Quotation of these Oracles by *Josephus*, that the Learned *Jews* did not deny their sacred Authority; So is it certain that both the Ancient Heathen Writers before and after *Christ*, and the Primitive Christian Writers of the three first Centuries, did with one Consent own their sacred Authority also.

N. B. Our present Copies of the genuine or Divine Oracles, even without the Allowance of the Spurious Parts above mentioned, do contain in a manner all the Quotations belonging to them in Heathen, Jewish, or Christian Antiquity: although the ancient Fragments belonging to the spurious or Idolatrous *Sibylls*, collected by *Opsopæus*, in his excellent Edition of these Books, are not a few: None of which do now appear in the present Copies; nor can we indeed now compare them with that Second *Capitoline* Collection, to which
these

these Fragments seem to have the nearest alliance; because that Collection, either as it was at first, or as afterward improv'd, was never it self distinctly made publick; but, as we have seen, perished in the Days of *Honorius*.

N. B. The Contents of the Genuine Oracles are plainly such, that it cannot, with any shew of Reason, be suppos'd, that either Heathens, or *Jews*, or Christians, could be the Forgers of them, or of those parts which are most liable to Suspicion in them. Not Heathens to be sure: Because they are directly level'd against them, and their Wickedness, Idolatry, and Superstition. Not *Jews*: Because they plainly foretell that Overthrow of their State and Temple by the *Romans*, which we all know they never would believe; that Conflagration of the World, Renovation of it again, Resurrection of the Body, future Judgment, and the Rewards and Punishments hereafter; with the several Periods of the Four Monarchies, the Reign of *Antichrist*, and several Circumstances as to the coming of their *Messias*, which their own Sacred Books had either never so clearly discover'd to them, or they had never fully understood them in those Senses. Besides the Consideration of the main Current of the whole Oracles; which

which shew them to be of *Gentile*, and not of *Jewish* Original. I need not sure add that they could not be of Christian Extraction, because 'tis plain and evident that many of the ancient Quotations, even of the Passages of this Nature, were earlier than Christianity; and others in the very beginning of it; even before any Christians were skilful enough in the Heathen Learning to be the Authors of them; and because the very first Christian Writers that were capable, do ever quote them, in the open view of all Men, as then very Ancient, very well known, and universally receiv'd over all the Heathen World.

N. B. Left the Reader should be tempted to go into *Isaac Vossius's* Hypothesis, which is the only one that is not Intolerable, viz. That the *Jews* had impos'd upon the Heathens, and made several Oracles compos'd by some among themselves to pass with them for really *Sibylline*, and so to be admitted even into the Second *Capitoline* Copy it self, I shall desire him to observe, that this is meer Hypothesis, destitute of all Evidence in the World; and to consider the strong Arguments which the very learned *Fabricius* brings against it, in these his remarkable Words; which I recommend to his serious Perusal upon this Occasion. ' These Oracles
were

were not, says he, forged by the *Jews*.—
 The *Jews* were never wont to spread
 abroad false Prophecies among the *Gen-*
tiles; but were in that respect ever most
 religiously careful: And while they were
 possess'd of the True and Divine Pro-
 phets at home, they were solicitous nei-
 ther to add any thing to them, nor take
 any thing from them. There is scarce
 any mention made, and never any value
 put upon the *Sibylline* Books by the
Jews. *Josephus* does indeed, by the
 way, mention them; but that only once:
Philo not once. Nor, that I can pos-
 sibly learn, have the Talmudick Writers
 any regard for them. We never read
 that the Heathens objected this to the
Jews, that they forged or interpolated the
Sibylline Verses; tho' we do read such a
 Thing objected to the Christians. 'Tis
 incredible to suppose that the *Roman*
 Legates, *Octacilius Crassus*, and the others,
 should either at *Erythræ* or elsewhere,
 either in *Greece* or *Egypt*, gather toge-
 ther and meanly pick up Oracles from
 the *Jews*, whom they all despised and
 hated. To conclude, The *Sibylline*
 Testimonies concerning *Christ*, alledg'd
 by the Fathers, are generally of that
 Nature, and do so plainly and clearly be-
 long to him, that they could not be
 written

Biblioth
 Græ. L. 33.
 C. 14. P.
 223.

‘ written by any *Jew* whomsoever, before the Birth of our *Saviour*.

N. B. There is one farther Observati-
on which I have made in Antiquity, which
seems to me to clear both the *Jews* and
Christians in this Matter, and which I
shall leave with the Judicious Reader, for
a Conclusion.

It is this; That of the whole present Colle-
ction, the very same Books and parts of
Books which are quoted by *Josephus* the
Jew, and by the Primitive Christians, are
also, and are alone quoted or referr'd to by
the Ancient Heathens, both before and af-
ter *Christ* : Which Remark seems to me al-
most decretory; and above all things else to
confirm the genuine Authority of these
Oracles.



COROLLARIES

COROLLARIES *from the whole.*

I. **T**HAT common Opinion of the Modern Criticks, as if the *Sibylline Oracles*, quoted by the most primitive Christians, were spurious, and forged by some among themselves, a little before the middle of the Second Century; and from such a forged Copy were alledg'd by those Primitive Writers for their Religion, is not only highly dishonourable to Christianity, but utterly False in it self, and Unsupported by any just Foundation in the World.

II. Since it evidently appears that the Heathens, long before our Saviour was born, did constantly believe these *Sibylline Oracles* to be of a Divine Original, and delivered them under that Notion to those among them who afterward embrac'd Christianity; and since it was impossible for the Christians afterward to trace their beginning themselves; those Primitive Christian Writers, who did believe and cite them as Genuine and Inspired, are not to be blamed for such their Belief and Citation; even tho' we should believe the Heathens mistaken in that their supposed Divine Origin,

F

gin, and in their Traditions concerning them. The Reason is plain, that the Christians went by the best Evidence they had, or could have; and therefore ought not to be blamed for acting as they did in that Matter. It being a known Axiom, *De non apparentibus, & non existentibus eadem est ratio: Whatever things are in themselves, they cannot affect us, but according to what appears, and the Evidence we have for them.*

III. Since the Contents of these *Sibylline* Oracles are every where agreeable to Scripture, and foretell, for the Main, the same great Revolutions of Providence that they do; tho' without any Evidence that they were any way derived from them: Since they were all along own'd by the Ancient Heathens themselves, as true and divine, even notwithstanding their plain Opposition to their Wickedness and Idolatry: Since *Josephus* the *Jew* seems to quote them as sacred also: Since the Primitive Christians did ever look upon them under that Character: And since several of their Predictions were of old observ'd to be fulfilled in After-Times, and several others of them have been fulfilled in later Ages. It is not reasonable for this Age to recede from the Ancient Opinion in this Matter, without any new and good Evidence to the contrary;

contrary ; But they ought still to allow the *Sibylline* Oracles to have been divinely inspired: tho' at this great distance of Time we are not our selves fully able to trace their first Originals and Credentials; nor yet to shew how they are every one to be understood, or have been every one fulfilled to this Day. Only according to this constant Rule, that their Authority be still allow'd so much inferior to the Authority of the Books of the Old and New Testament, as the Evidence for the one is Inferior to that we have for the other; which ought to be the Standard of judging in all such Cases whatsoever.

IV. It appears therefore, that tho' God gave positive Laws, or an Institution of religious Worship, only to the *Jews*, and intrusted them only with those *Divine Oracles* that related to the same, yet that he did not wholly confine Divine Inspiration to that Nation; but supported the Law and Religion of Nature, and the right Worship of himself, as the One true God, among the Heathen also, all along by these Oracles even till the Light of the Christian Revelation was spread over the World.

V. These *Sibylline* Oracles will deserve a more careful Study than has hitherto been afforded them; and in particular a more exact Inquiry into old History and Geography;

graphy; that we may see how far the Events have all along corresponded to the Predictions therein contain'd.

VI. There seems to have been the very same difference between the Author or Authors of the Genuine or Original, and of the Spurious or *Roman Sibylline* Oracles, that there was between *Moses* on one side, and *Jannes* and *Jambres*, the *Egyptian* Magicians, on the other: Between the true Prophets of the *Jews* on one side, and the false ones on the other: Between *Christ* and his Apostles on one side, and *Simon Magus* with his Followers, the primitive real Hereticks, on the other. And as the former seem most probably to have been of Divine, so do the latter most certainly appear, if of any, to have been of Diabolical Inspiration.

VII. Since both the Ancient Heathens and Primitive Christians so often quote these *Sibylline* Oracles, as Divinely inspired, the exact Knowledge of them will be very useful for the fuller understanding of those Ancient Authors, their Doctrines and Traditions; and so cannot but be of great Advantage both to profane and sacred Learning.

VIII. Hence arises a new and a very great Confirmation both of Natural Religion, with its great Truths, the Being of God,

God, his Unity, his Power, and his Providence in the Government of the World, with the Rewards and Punishments in another State: of Revealed Religion, both *Jewish* and Christian; such as the Doctrines of Divine Prescience and Inspiration, the Coming of a *Saviour*, the Resurrection of the Body, the Conflagration of the World, its Renovation again, the general Judgment, with the Restoration of the *Jews*; and the like great important Points contain'd in the Old and New Testament: And all this Confirmation comes from a distinct Original, and from Heathens, themselves, who appear to have had no Communication with the *Jewish* Prophets all the Time of the Delivery of these Oracles; which Circumstance is of the greatest Weight in this Case.

N. B. When I allow the Sacred Authority of these *Sibylline* Oracles, which I here publish as Genuine; I desire it may be observ'd, that I do so only in gross and in general: That these are, for the main, those Oracles which the Heathens before and after *Christ*, and the Christians of the three first Centuries, allowed and quoted as genuine; without pretending to justify every distinct Clause or Oracle, either to be now, or to have been then as it was originally written: But allowing that full as
great

great Imperfections, Additions, Interpolations, and Alterations have all along been made in these, as we commonly meet with in other Monuments that are of any great Antiquity.



A D V E R.

ADVERTISEMENT.

THE English Translation is Sir John Floyer's; but so much corrected by myself, as to be in a manner equivalent to a New Translation. The Notes are also sometimes taken from him; but generally are my own: Because he seem'd to me very often to mistake and misinterpret these Oracles; and this not seldom in cases of the greatest ease, and where the same was most obvious. I have not here set down all the Testimonies I alledge in their Originals, as I have commonly done elsewhere; because they are so numerous; and because they are most of them in Gallæus's Edition of the Sibylline Oracles, and almost all of them in that much ancients and better Edition of them by Opfopœus. To which the Learned and Inquisitive Reader is therefore to be referred for more compleat Satisfaction.

FINIS.

ΟΙ ΤΗΣ
ΣΙΒΥΛΛΗΣ
ΧΡΗΣΜΟΙ.

THE
SIBYLLINE
ORACLES.



ΟΙ ΤΗΣ
ΣΙΒΥΛΛΗΣ ΧΡΗΣΜΟΙ.

ΠΡΟΟΙΜΙΟΝ.

Theoph. ad
Autol. II.
(totum
Procemi-
um.)
Clem. Alex.
Strom. III.
p. 432.

Laet. IV. 6.
(initio)
Erythræa.
Just. Paræn.
p. 16. Laet.
I. 6. Ery-
thræa.
* Clem. Ad
Gentes.
p. 46. &
Stom. V.
601. Sibylla
vel Prophe-
tissa Hebræ-
orum & ex
eo Euseb.
Præp. XII.
(397) 678. Th.

‘ **Α**ΝΘΡΩΠΟΙ θνητοὶ καὶ σαρκίνοι, ὅθεν εἶντες,
Πῶς ταχέως ὑψώσεσθαι τελευτήσκει ἐσθλῶντες;
Οὐ τρέμετ, ὅδε φοβείσθαι θεόν, τὸν ἐπισκόπον ὑμῶν
Τύχισον, γνῶσιν ¹ πάντοπτον, μαρτυρὰ πάντων,
Παντοτρεφόν κτισίν, ὅς τις γλυκύ πνευμ² ἐν ἀπάσι,
Κατ’ ἐτο, χ’ ἡγητήρα ³ βροτῶν πάντων ἐποίησεν,
Εἰς ⁴ θεὸς ὁ μόνος ⁵ ἀρχὴ ὑπερμεγέθης, ἀγενήτῃ,
Πάντοκρατωρ, ἀοράτῃ, ⁶ ὁρῶν μόνος αὐτὸς ἀπάντα,
Αὐτὸς δ’ ὃ βλέπεται θνητῆς ὑποσάρκος ἀπάσης.
* Τίς γὰρ σαρξ δύναται τὸν ἐπερρανίον καὶ ἀληθὴ ἰο-
ὄντα ὀφθαλμοῖσιν ἰδεῖν θεόν ἀμβροτόν, ὁς πόλον οἰκεῖ,
‘ Ἀλλ’ οὐδ’ ἀκτίνων κατεναντίον ἡλίου
‘ Ἄνθρωποι σῆναι ⁷ δυνάμιοι, θνητοὶ γεγαωτῆς
Ἄνδρες, ἐν ὁσηύσιν φλέβες καὶ σαρκεὶς εἶντες,

Αὐτόν

¹ πάντοπτον. Th. ² deest. L. ³ θεωρ. L. ⁴ δε θεός
μόνος εἷν. Just. ⁵ εἷν. L. ⁶ ορώμεν. J. ⁷ δυνάμιοι.
Th.



T H E

Sibylline O R A C L E S.

The P R O E M.



Mortal, Carnal, and vile Men, how soon are You puffed up? Not considering that You must die. You don't tremble at, and fear the Supream God; who governs you, who knows, sees, and observes all Things; who is the Creator that preserves all Things, who sent his pleasant Spirit into all Things, and made him the Governor of all Mankind. There is one God, who alone Reigns: He is very Great, Unbegotten, Omnipotent, Invisible: He alone sees all Things, but cannot be seen by any Mortal; for what Flesh can behold the Celestial, True, and Immortal God with his Eyes, who lives in Heaven; since Men, who are born Mortals, of Bones, Flesh, and Veins, cannot stedfastly behold the shining Beams of the Sun?

Laet. I. 6. "Αυτον τον μονον οντα σεβεδ' ηγητορα κοσμου, 15
Erythraea. " Ος μον¹ εις αιωνα και εξ αιων² ¹ ετυχθη,
Αυτογνης, αγενη³, απαντα κρατων ² διαπαντος,
Πασι βροτοισιν ενων το κρητηρον εν φαι κοινω

Της κακοβουλοσυνης δε τον αξιον εξειε μισον,
Οτι θεον περιλιποντες αληθινον, αεναν τε 20
Δοξαζειν, αυτω τε θυειν ιερας εκατομβας,
Δαιμοσι τας θυσιας εποιησατε, τοισιν εν ³ αδ⁴.

Clem. Alex. " Τυφω και μανιη δε βασιζετε, και τριβον ορθω
ad Gentes, " Ευθειαν περιλιποντες, απηλθετε, ⁴ και δι' ακανθων
p. 17. " Και σκολοπων ⁵ επλαναθε βροτοι⁶ παυταδε μαλαιοι

Omititur in Rembomphoi σκολη, και αφειγει νυκτι μελαινη 26
Clem. Alex. " ⁶ Και λιπειε σκοτιω νυκτος, φωτος δε λαβεδε⁷

Idem Ad " Ουτος ιδ⁸ ⁷ παντεσσι σαφης. απλανητος υπαρχει.
Gentes. " Ελθειε, μη σκοτιω δε διωκειε, και ⁸ γνοφον αιει.

p. 50, 51, " Ηελις γλυκυδερκες ιδ⁸ φαιος εξοχα λαμπει. 30
& Strom. V. " Γνωτε δε ⁹ καθεμυροι σοφιω εν στηθεσιν υμων⁹

p. 604. " Εις θεος εσι, βροχας, ανεμους, σεισμους, ¹⁰ επιπεμπων,
(prima Si- bylla) & ex " Ασερσπας, λιμους, λοιμους και κηδεα λυγρα,

eo Euleb. " Και νιφειδς, κρυσαλλα. ¹¹ τι δη καθ εν εξαγορευω;
Præp. XIII. " Ουραν⁸ ηγεται, γαιης κραται, αυτος υπαρχει. 35
(399) 681.

Laet. I. 8. Ει δε γνητον ολως και φθειρεται, " εδωκατ' ανδρος
Erythraea. " Εκ μηρων μητρας τε θεος τελευτωμυ¹⁰ ειναι.

Αλλα θεος μονος εις πανυπερτατος, ος πεποίηκεν

Ουρανον, ηελιον τε, και ασερας, ηδε σεληνιω,

Καρποφορον γαιαν τε, και υδατος οιοματα πονι¹² 40

Ουρεα¹² ¹² υληεντα, και αεναια χειμαλα πηγων,

Των τ' ενυδρων παλι γηνα ανηριθμον πολυ πληθος¹³

Ερπετα δε γαιης κινεμυρα ¹³ ψυχροτρεφειτε, 45

Ποικίλα

¹ ετεχθη. Th. ετυχεν. L. ² αποικητος. f. L. ³ αδ⁴. Th.
⁴ τλω. Cl. ⁵ τι πλαναθε βροτοιων. Cl. ⁶ καλλιπετε. Cl.
⁷ παντ' εσι. Cl. (alio loco congruit.) ⁸ ζοφον. Cl. ⁹ κατ-
θεμυροι. Cl. ¹⁰ τ'. ¹¹ τε. τι. Cl. ¹² υφηντα. Th.
¹³ ψυχροτρεφεις τε. Th.

Worship him who is the only Governour of the World, who alone is from everlasting to everlasting; He exists from himself, is Unbegotten, he governs all Things, at all Times, and [He is in all Mortals as a Judge in their common Light, or] he hath ordain'd a Judgment for all Men in one common Day. [*A defect in the Copy here.*]

Ye shall be punished justly for your evil Designs, when you leave the true and eternal God, and do not Honour him, by offering holy Hecatombs to him: But you offer Sacrifices to Dæmons which are in the invisible World. You walk in Pride and Madness, leaving the streight way you wander thro' rocky and thorny Paths. O vain Men! cease to wander in Darkness and a black obscure Night, but leave this Darkness, and enter into Light. Behold, he is manifest to all, and is no Deceiver. Come therefore and do not pursue this Dark and Tempestuous way any longer; behold the pleasant Light of the Sun shines gloriously. Know, and wisely consider it, there is one God who gives Rain and Winds; he causes Earthquakes, Thunders, Famines, Plagues, Snow, Ice, and such grievous Calamities. But why do I reckon up every Particular? He commands in Heaven, and governs in the Earth, and really exists.

[*See at the end three more Verses out of Theophilus, proper for this Place.*]

If any thing be begotten, it is liable to be corrupted also: A God cannot be formed of the Parts of a Man and Woman. But there is one only Supream God, who hath created Heaven, the Sun, Moon, and Stars, and the fruitful Earth, and the swelling Waves of the Sea, the Mountains full of Woods, and the eternal Streams of the Fountains; He produces an innumerable quantity of Fish in the Waters, and he nourisheth the creeping Creatures with a cool Diet,

Lact. de
Ira. 22.
Erythræa.

Ποικίλα τε κίλυων λιγυροθρονα, τρυυλιζοντα,
 Ξεθα, ¹ λιγυπλεροφωνα, ταρτασοντ' αερα ταρσοις' 45
 Εν δε ναπαις ορειων αγροαν γηναν θετο θηρων,
 Ημιν τε κίλυη ² υπεταξεν παντα βροτοισιν
 Παντων θ' ηγητηρα κατεσησεν θεοτοκλον,
 Ανδρι δ' ³ υπαιταξεν παμποικίλα, ⁴ κ' ⁸ καταληπτα.
 Τις γαρ σαρξ δυναται θνητων γυναιταδ' απαντα; 50
 Αλλ' αυλος μονο οιοδεν ο ποιησας ταδ' απ' αρχης,
 " Αφθαρτιο κτισης, αιωνιο, αιθερα ναιων.
 " Τοις ⁵ αγαθοις αγαθον προφερων πολυ ⁶ πλειονα
 μισθον,
 " Τοις δε κακοις, αδικοις τε, χολον και θυμον εγειρων,
 Και πολεμον, και λοιμον, ⁷ ιδ' αλγεα θακρυοεντα. 55
 Ανθρωποι τι ματρω υψιμβυτοι εκρηιζοδε;
 Αιχυωθητε γαλας και κνωδαλα θειοποιουντες.
 Ου μανη και λυσσα φρενων, και ⁸ εσησια φαρη;
 Ειλοποδας κλεπιδσι θεοι, ⁹ συλωσι δε χυτρας,
 Αντι δε χρυσηντα πολον ¹⁰ καλαπιονα ναιεν, 60
 Σηλοβρωτα δεδορκε, πυκναις δ' αραχναις ¹¹ δεδιασαι
 Προσκυμεοντες οφεις, κυνας, αιλερς ανσητοι,
 Και ¹² πετεινα σεβεδε, και ερπετα θηρα γαιης,
 Και λιθινα ξοανα, και αγαλματα χειροποιητα,
¹³ Κανπαροδοισι λιθων συγχωματα ταυτα σεβεδε, 65
 Αλλα τε πολλα ματαια, αδη κ' αιχρον ατορδεν.
¹⁴ Εισι θεοι μεροπων δολοητορες ¹⁵ ετοι αδελων,
 Των δη ¹⁶ κακ σοματιο χεिता θανατηφοροιο.
 Ου δ' εσιν ζωη τε, και αφθιτον αεναον φως,
 Και μελιτιο, ¹⁷ γλυκερς γλυκερωτερην ανδρασι χαρ-
 μα 70
¹⁸ Εκπροχει' τω ¹⁹ δει μονω αυχενα ²⁰ καμπλειν,
 Καυ τρεβον αιωνεσιν εν ασεβεας' ⁴ ανακλινειν.

Εκ-

¹ λιγυροφωνα. Th. ² υπεταξαν. Th. ³ υπεταξεν. Th.
⁴ κ' εν. Th. ⁵ ακακοις ακακον. ⁶ μειζονα. L. ⁷ δ' αλγεα.
 Th. ⁸ ετησαι βαρη. Th. ⁹ συλκσι. Th. ¹⁰ και πιονα γαιαν.
 Th. ¹¹ δεδιασα. Th. ¹² πετεινα. Th. ¹³ κ' εν παροδοις.
 Th. ¹⁴ και γαρ. ¹⁵ εσιν. Th. ¹⁶ κ' εκ. Th. ¹⁷ deest.
¹⁸ Εκπροχει. Th. ¹⁹ δη. ³ καμπτε. Th. ²⁰ ανακλινοι. Th.

And he gives to the swift Birds of various Kinds harsh or pleasant Notes, and to cut the Air with their noisie Wings; and he hath put the wild Beasts in the Hills, cover'd with Wood; and hath subjected all Beasts to Mankind: but hath made Man his peculiar Workmanship, the Governour of all Things, and hath subjected to him many various Creatures which he cannot comprehend; for what Mortal Man can know all Things? but he only knows them that made them in the beginning; who is the incorruptible and eternal Creator, living in Heaven; who gives to all good Men a very great Reward, but is angry with the Unjust and Wicked, and punishes them by Wars, Plagues, and extraordinary Calamities. O Men! why do you vainly exalt your selves and rebel against God, and are therefore utterly destroy'd? Be asham'd to esteem Cats and Brutes as Gods. Is not this plain Madness, Fury, or Stupidity of Mind? Your Gods steal Cattle, and make a prey of Cups; they who ought to inhabit the rich and glorious Heavens, appear to be eaten with Worms, and covered all over with Spider's Webs. O you Fools! you worship Serpents, Dogs and Cats, and you adore Birds, and the creeping Creatures in the Earth, and Images of polished Stone, and Statues made with Hands, and also heaps of Earth or Sepulchres, which are made in the Ways; and you worship, besides these, many other vain Things, which it is a shame to mention. These are the false Gods of foolish Men, and from their Mouth deadly Poison distils. But to him alone we ought to submit our selves, and follow the way of eternal Righteousness, who has the Power of Life, and of incorruptible and eternal Light, and can give to Men Joys exceeding all the sweetness of Hony.

Ταῦτα λιπόντες ἀπαντα, δίκης μέσον ⁵ το κυπελλόν
 Ζωροτῆρον, σίβαρον, βεβαρημένον εὐ ⁶ μαλ' ἀκρητον
 Εἰλκυσάτ, ⁷ ἀφροσυνῆσι μεμλωτοὶ πνύματι πάντες. 75
⁸ Κ' ⁸ θελετ ἐκνηψαι, καὶ σωφρονα πρὸς νοον ἐλθεῖν,
 Καὶ γνῶναι βασιλῆα θεόν, τὸν παντ' ἐφορῶντα.
 Τενεκὲν αἰθομήμοιο πυρὸς σέλας ἐρχετ' ἐφ' ὑμας.
 Λαμπασὶ καυθήσεσθε δι' αἰών⁹ το πᾶν ἡμᾶρ
 Ψυδάεσιν αἰχμυθέντες ἐπ' εἰδωλοῖσιν ἀχρηστοῖς. 80
 " Οἱ δὲ θεὸν τιμῶντες ἀληθινόν, ἀεναὸν ⁹ τε,
 " Ζῶνι ¹⁰ κληρονομήσι, τὸν αἰών⁹ χρόνον, αὐτοῖ
 " Οἰκοντες ¹¹ παρὰ δέισα ¹² ὁμῶς ἐρμηνεῖα κηπόν
 Δαυνυμένοι γλυκύν ἄρτον ἀπ' ἔρρα⁸ ἀσεργενί⁹, 84

Laet. II.
 12. Ery-
 thræa.

ΒΙΒΛΙΟΝ Β, (η Γ.)

Sueton Tit. ⁶ Αὐτὰρ ἐπεὶ Ῥώμη καὶ Αἰγυπτί⁸ βασιλεύσει,
 Vesp. 4. ⁶ Εἰς ἐν δίδωσθα, τότε δὴ βασιλεῖα μεγίστη
 Tacit. Jof. ⁶ Αθάνατ⁸ βασιλῆ⁹ ἐπ' ἀνθρώποισι φανείται. 395
 Hist. Jud. ⁶ Ἡξει δ' ἀγν⁹ ἀναξ πάσης γῆς σκηπτε⁸ρα κερήσεων,
 VII. 12. ⁶ Εἰς αἰῶνας πάντας ἐπειγομήμοιο χρόνοιο.
 (vit. p. 460.) ⁶ Καὶ τότε Λατίνων ἀπαραιτήτ⁹ χολ⁹ ἀνδρῶν
¹³ Τρεῖς Ῥώμῃ οἰκτρῇ μοιρῇ καταδήλησονται.
 Πάντες δ' ἄνθρωποι μελαθροῖς ἰδίοισιν ὀλοῦνται, 400
 Ὅπποταν ἔρρα⁸θεν πυρρ⁹ ἐδύτη καταρακτής.
 Οἱμοὶ δέιλαι, ποτ' ἐλῄσεται ἡμᾶρ ἐκεῖνο,
 Καὶ κρίσις ἀθάνατοιο θεὸς μεγάλ⁸ βασιλῆ⁹;
 Ἄρτι δὲ τι κτιζέσθε πόλεις, κοσμεῖσθε τε πᾶσαι
 Ναοὶς, καὶ σάδίοις, ἀγοραῖς, χρυσοῖς ξοάνοις τε, 405
 Ἀργυροῖς, λιθινοῖς τε, ἵν' ἐλθῇτ' εἰς πικρὴν ἡμᾶρ.
 Ἡξει γὰρ, ὅποταν θεὸς διαβῇσεται ὁδμῇ
 Πᾶσιν ἐν ἀνθρώποις. Αὐτὰρ τὰ ἐκασ' ἀγορεύσω,
 Ὅσας ἐν πόλεσιν μερῶρες κακόλητα φέρουσιν.

Ἀλλ'

⁵ τε. Th. ⁶ μαλα κρατύνεις. Th. ⁷ ἀφροσυνῆ με-
 μανηοτι. Th. ⁸ καὶ 8. Th. ⁹ γ. L. ¹⁰ κληρονομήσας
 αἰῶνα. Th. ¹¹ deest. Th. ¹² παρὰ δέισον. L. ¹³ τρεῖς Edit.

But you have forsaken all these; you have drank a Cup full of the unmixt Wine of God's Vengeance, which is very strong and thick, by your Madness and Folly; neither are you willing to become sober and sound in your Minds, to know the true God and King, whose Providence is over all Things. Wherefore the burning of a fervent Fire shall seize on you, and you shall burn in Flames continually, for ever, and be ashamed of your unprofitable false Idols: But they who Worship the true and eternal God shall inherit Life: They shall possess the flourishing Garden of Paradise, and there feast on the sweet Bread which comes from the starry Skies.

B O O K II, (or III.)

But after that *Rome* shall govern *Aegypt*, uniting it to the Empire. Then the Great Kingdom of the Immortal King shall appear amongst Men, and a holy King shall come who shall govern all the World for all Ages of Time to come; and then the inevitable Anger of the *Latins* shall thrice destroy *Rome* by a miserable Fate; and all Men shall be destroy'd in their own Houses, when the River of Fire shall descend from Heaven. O me miserable! when that Day shall come, and the Judgment of the Immortal God, the great King!

N. B. *This Oracle is a plain Prediction of the coming of Christ, and of his Kingdom.*

Why do you now build Cities? and adorn them all with Temples, Places for Racing, Market-places, Statues gilt or carved, or covered with Silver, or made of Stone, that you may come to that sad Day? For it shall come when the Smell of Brimstone descends amongst all Men.

But I will declare particularly in how many Cities Men shall suffer Calamities. [*Some Dislocation or Defect here.*]

“ But

BIBΛION Γ.

Theoph. II. p. 107. (differt.)
Joseph Ant. I. 5. & ex eo
Euseb. Præp. Evang. IX. 4.

“ ΑΛΛ’ οποταν μεγαλοιο θες τελεωνται απειλαι, 35
 “ Ας ποτ’ επηπειλησε βροτοις ¹ οι πυργον εταξαν,
 “ Χωρη εν Ααγυρη, ομοφωνοι δ’ ησαν απαντες,
 “ Και βυλουντ’ ² αναβην’ εις ερανον ασεργεντα,
 “ Αυτικα ³ αθανατῶ [μεγαλῶ επεθηκεν αναγκῶ
 Ε Theoph.].
 “ Πνῦμασιν. αυταρ επειτ’ ανεμοι μεγαν ὑψοθι
 πυργον 40

“ Ριψαν, και θνητοισιν επ’ αλληλοισ ερην ωρσαν,
 4 “ Τυνεκα τοι Βαβυλωνα βροτοι πολει ενομ’ εθεντο.
 “ Αυταρ επει πυργῶ τ’ επεσε, γλωσσαι τ’ αν-
 θρωπων

[Εις πολλας θνητων εμεριθησαν διαλεκτες Ε
 Theophilo]

Athenag. p. 33, 34.
Tertul. ad Nationes. II. 12. p. 76.

“ Πανθοδ’ απαις φωναισι διεσρεφον, αυταρ απασα
 “ Γαια βροτων πληρετο μεριζομῶν βασιληων, 45
 “ Και τοτε δη δεκατη γῆρη μερωπων ανθρωπων,
 “ Εξ ⁶ επερ κατακλυσμος επι προτερης γῆετ’ αν-
 θρας.
 “ Και ⁷ βασιλευσε Κρονον, και Τιταν, Ιαπετῶ τε,
 “ Γαιης ⁸ τεκνα φερσα, και ⁹ ερανυ εξαλεσσαν
 “ Ανθρωποι, γαιης τε και ερανυ ενομα θεντες, 50
 “ Ουνεκα οι ¹⁰ προφερσοι εσαν μερωπων ανθρωπων.

Ηνικα δημε θυμῶ επαυσατο ενθεον υπνον,
 Και λιπομῶ γῆετηρα μεγαν παυσαθς αναγκης.
 Και παλι μοι μεγαλοιο θες φατις εν σθηεσιν 235
 Ισατο, και μ’ εκελυσε προφητῶσαι καλα πασαν
 Γαιαν, και βασιλευσι τα τ’ εσομῶνα φρεσι θειναι.
 Και μοι τετο θεος πρωτον νοω ενθετο λεξαι,
 Οσσα κε τη Βαβυλωνι εμησατο αλγεα λυγρα
 Αθανατῶ θ’, οτι οι ναον μεγαν εξαλαπαζεν. 240
 Αι,

1 οτε. Th. 2 αναβηναιες. 3 δ’. 4 Omittit Th. 5 Δη
 Α. 6 ε δη. Α. 7 βασιλευς. Α. 8 ερανις εκαλεσαν. Α.
 9 γαιαντε και ερανον. Α. 10 πρωτισοι. Α.

‘ But [this shall be] when the Threats of the
 ‘ Great God are accomplished, with which he once
 ‘ threaten’d the Men “ who built the Tower in
 “ the Country of *Assyria*: then all spake the
 “ same Speech, and seem’d to design to ascend as
 “ high as the Stars; then the Immortal God
 “ sent violent Storms, and when the Wind had
 “ overthrown the great high Tower, and had
 “ excited a mutual Contention amongst them,
 “ Men thereupon gave to that City the Name
 “ of *Babylon*; but after the Tower was fall’n,
 “ and the Speech of Men differed in all sorts of
 “ Words, then was all the Earth divided, and
 “ fill’d with different Kings. ‘ And then [were
 ‘ those threats to be accomplished when] the
 ‘ tenth Generation of Mankind should arise, *i. e.*
 From the Time the Flood came on the first Men,
 and *Saturn*, and *Titan*, and *Japetus* liv’d, whom Men
 called the excellent Sons of the Earth and of Hea-
 ven, by giving them their Name from the Earth
 and Heaven, because they were the most excel-
 lent of all Men.

N. B. *This seems to be the order and meaning of this
 famous Passage, which the Copies do somewhat dif-
 fer about; and in that Case it needs no Explication,
 it is so easie.*

Now when my Mind had ceased from delivering
 this Divine Dream in Verse, and I had intreated
 the great Father to cease from forcing me, the Voice
 of the great God came again into my Soul,
 and commanded me to Prophecie through every
 Country, and to tell what shall come to pass to
 the Kings hereafter. And this thing the Im-
 mortal God first put into my Mind to speak;
 how many sad Calamities he had prepared for
Babylon; because they had destroyed his great
 Temple. Alas!

Αἰ, αἰ σοὶ Βαβυλῶν, ἥδ' Ἀσσυρίων γῆμα ἄνδρων,
 Πασαν αμαρτωλῶν γαῖαν ῥιζῶ ποθ' ἰκνείται,
 Καὶ πᾶσαν χώραν μερῶν ἀλαλαγμῶ ὀλεσσεῖ.
 Καὶ πληγὴ μεγαλοῖο θεὸς ἠγήτορ ὑμῶν,
 Ἀερίῳ γὰρ σοὶ Βαβυλῶν ἤξει ποτ' ἀνωθεν, 245
 Αὐτὰρ ἀπερᾶνοθεν καταβήσεται ἐξ ἀγίων σοι,
 Καὶ θυμὸς τέκνοις αἰωνίῳ ἐξολοθῆσεται.
 Καὶ ποτ' ἐστὶν ὥς ἦν πρῶτα, ὥς μὴ γεγονυῖα.
 Καὶ τότε πληθύνῃ ἀπὸ αἱματῶ, ὥς παρῶ αὐτῇ
 Ἐξεχέας ἄνδρων τ' ἀγαθῶν τε δίκαιων αἷμα, 250
 Ὡς ἐτι καὶ νῦν αἷμα βοᾷ εἰς αἰθέρα μακρὸν.

Ἡξει σοὶ πληγὴ μεγάλη Αἰγυπτίῃ πρὸς οἴκους,
 Δεινὴ, ἣν οὐ ποτ' ἐπηλπισσας ἐρχομένη σοι.
 Ρομφαία γὰρ διελύσεται διὰ μέσον σέιο.
 Σκορπισμῶ δέ τε καὶ θανάτῳ καὶ ἱλμῶ ἐφεξεί, 255
 Ἐβδόματ' ἡμέρῃ βασιλῆων· καὶ τότε πάσσει,

Αἰ, αἰ σοὶ χώρα Γῶγ ἥδ' Ἐλμῶ, μέσον ὕδα
 Αἰθιοπῶν ποταμῶν, πόσον αἱματῶ ἐκχυμὰ δέξει;
 Καὶ κρῖσεως οἰκησὶς ἐν ἀνθρώποισι κεκλήσῃ,
 Καὶ πτεῖλαι σὺ γαῖα πολυδέρσοι αἷμα κελαινον. 260

Αἰ, αἰ σοὶ Λιβύη·

Alas ! alas for thee *Babylon*, and the Nation of the *Assyrians* ! a howling Noise shall pass thro' that Land of Sinners, and the Shouts of Men for Victory, and the stroke of the great God, who is the Author of my Oracle, shall destroy all the Country ; for Vengeance shall come on thee, O *Babylon*, from the Air above ; and an eternal Fury shall descend from the Holy Places in Heaven upon thee, and shall destroy thy Children ; and then thou shalt be as thou wast at first, as if thou hadst not been born ; and then thou shalt be filled with Blood ; as thou hast formerly spilt the Blood of good and holy Men, which now cries to the high Heavens.

N. B. *This Oracle clearly belongs to the Destruction of the Babylonian Monarchy by Cyrus the Persian.*

O *Egypt* ! a terrible great Slaughter shall befall thee, which thou didst hope will never befall thee ; a Sword shall pass thro' the midst of thy Lands, and Dispersion, and Death, and Famine, shall follow : But in the seventh Generation of the Kings thou shalt have Rest.

N. B. *This belongs clearly to Cambyfes Conquest of Egypt, and its Revolt afterward under Darius Nothus.*

Wo to thee, O Land of *Gog* and *Magog*, lying between the *Æthiopian* Rivers ! how great an Effusion of Blood shalt thou receive ! and Men shall call thee the House of Judgment ; and thy well water'd Land shall drink black Blood.

N. B. *This Oracle seems to belong to Mesopotamia, when Alexander there conquer'd the last Darius, or when the Parthians so often fought there with the Romans, long afterwards.*

Alas for thee O *Libya* !

N. B. *Here seems to be a defect in the Copy.*

Αἰ αἰ σοὶ θαλασσα τε καὶ γα,
 Θυγατερες δυσμων ὡς ἤξετε πικρὸν ἐς ἡμάρ,
 ἤξετε δὴ χαλεποιο δῖωπομῆραι ὑπ' ἀγωνῶ
 Δεινὰ καὶ χαλεπὰ. δεινὴ κρῖσις ἐσέεται αὐτοῖς,
 Καὶ κατ' ἀναγκῇ πάντες ἐλεύσεσθ' ἐς οὐδ' ἔργον, 265
 Ἀνδ' ὧν ἀθανάτοιο μέγαν δειδήλησαοῖτε
 Οἶκον, οὐδ' ἴσι σιδήρειοις τ' ἐμασησατε δεινῶς.
 Τυνεκα δὴ νεκρῶν πλὴρὴ σὴν γαῖαν ἐποψεί,
 Τὸς μὲν ὑπὸ πτόλεμος καὶ πάσης δαίμον' ὁρμῆς,
 Λίμναι καὶ λοιμοί, ὑπὸ δ' ἐχθρῶν βαρβαροθύμων, 270
 Γαῖα ἐρημῶ ἀπάσα σέθεν, καὶ ἐρημὰ πολλή.

Ἐν δὲ δύσει ἀστὴρ λαμψεί, οὐ ἐρᾷσι κομητῶν,
 Ρομφαίας, λίμναι, θανατοιο τε σημεῖα βροτοῖσιν,
 Ἡγεμονῶν τε φθορὰς ἀνδρῶν μεγάλων τ' ἐπιστημῶν.
 Σήματα δ' ἐσέεται αὐτοῖς ἐν ἀνθρώποισι μέγιστα. 275
 Καὶ γὰρ Μαιώτις λίμνη, Ταναις βαθυδίνης,
 Λεῖψαι καὶ δ' ἔργον βαθύ, αὐλακῶ ἐσέλται οὐκ ὦ
 Καρποφορὰ· τὸ δὲ ῥάμμα τὸ μυρμιον αὐχέν ἐφεξεί
 Χασμάλα, ἠδὲ βαρὰθρ' ἀχάνη, πολλὰ δὲ πολλῆς
 Αὐτανόρου πεσεονταί· ἐν Ἀσσιῶτι μὲν Ἰασσις, 280
 Κερβέρη, Πανδονίη, Κολοφῶν, Ἐφεσῶ, Νίκαια,
 Ἀντιόχεια, Ταναγρα, Σινώπη, Σμύρνη, Μαρῶ.
 Εὐρώπης δὲ Κυαγρα, Κλιτῶ, Βασιλῖς, Μερῶπεια,
 Ἀντιγόνη, Μαγνησία, Μυκλή, Πανθεῖα,
 Γάζα πανολβίση, Ἱεραπολῖς Ἀσυπαλοιο. 285

Alas for thee O Sea, and Land in the Western Nations! how shall you come to the miserable Day! you shall come exercised in a Conflict which will be terrible and difficult; you shall have a fearful Judgment again, and you all shall come to Destruction, because you have destroyed the great Temple of the Immortal God; grievously grinding it as it were with Iron Teeth: for this cause thou shalt see thy Land fill'd with dead Bodies, some slain in War, and all the force of evil Spirits, by Famine and Plague, and by Enemies of a barbarous Fury: All thy Land shall become a Desert, and thy Cities be forsaken.

N. B. This Oracle seems to foretel the Miseries of the Romans, even as far as the Inundation of the barbarous Nations, for their Destruction of Jerusalem, and of the Jewish Worship and Temple.

In the West a Star shall shine, which is called a Comet, and is a sign of War, Famine, and Death by Plagues, and of the Slaughter of great Commanders and Noblemen, and there shall be other great Signs among Men; for the *Mæotick* Lake, and deep *Tanais* shall not continue their flux of Waters; and there shall be plow'd Land in its Channel; but the Currents shall become innumerable. There shall be great Openings of the Earth, and vast Caverns shall appear, and Men with their Cities shall be swallowed up. These Cities shall be overthrown in *Asia*, *Jassis*, *Cerbre*, *Pandonie*, *Colophon*, *Ephesus*, *Nicea*, *Antiochia*, *Tanagra*, *Sinope*, *Smyrna*, *Marus*; and these Towns in *Europe*, *Cyagra*, *Clitus*, *Basilis*, *Meropa*, *Antigone*, *Magnesia*, *Mycene*, *Pantheia*, wealthy *Gaza*, *Hierapolis* and *Astypalæi*.

N. B. This Oracle seems to belong to the first Ages of the Gospel; some of these Desolations appear remarkable in History, and others ought to have enquiry made after them.

Ἰδι τοτ' Αἰγυπλίῃς ὅλοον γῆϛ ἐγγυς ὀλεθρῆς
 Καὶ τοτ' Ἀλεξανδράσιν ἐτ' το παρελθόν αμεινόν.
 Ὅπποτε δ' αἰσμοφορῆς Ἀσινῆς ὤπεδ' ἐξατο Ρώμῃ,
 Χρημάτ' αὖ κεν τρεῖς τοσσα δ' ἐδ' ἐξεταῖ ἐμπαλιν Ἀσσις
 Ἐκ Ρώμης, ὅλοῦ δ' ἀποτιτέλει υἱὸν ἐς αὐτῷ. 290
 Ὅσσοι δ' ἐξ Ἀσινῆς Ἰταλῶν δόμον ἀμφεπολάσαν,
 Εἰκοσακίς τοσσόν ἐν Ἀσσιδὶ θήλυσσι
 Οἱ Ἰταλοὶ, πενίῳ ἀνα μυρίαν ὀφλήσασιν.

Ω χλιδανέ, ζαχρυσέ, Λαλινιδ' ἐκγονέ Ρώμης,
 Παρθενέ, πολλακί σοισι πολυμνησοισι γαμοισιν 295
 Οἰνωθείσα, λατρὲς νυμφεύσεαι ἐκ ἐνὶ κόσμῳ.
 Πολλακί δ' ἀβρίῳ σείο κομῷ δ' ἐσποινα τέ κείρει,
 Ἡδ' ἐδ' ἰκλῷ δ' ἐπεσσα τά θρανοθ' ἐν ποτὶ γαίαν
 Ρίψει, ἐκ δ' ἐ γαίης πάλιν θρανὸν εἰς ἀνεγείρει.
 Ὅτ' ἱ βροτοὶ φάωλου ζωῆς ἀδίκῃ τ' ἐνεχόντο. 300

Tertul. de Εἶσαι καὶ Σαμ' ἀμμ', εἴηται δ' ἐ Δηλ' ἀδηλ',
 Gallio. 2. Καὶ Ρώμῃ ρυμῇ. τά δ' ἐ θ' ἐσφατά παντὰ τελεῖται.
 p. 132.
 (vid. orac.
 IV. 510.
 VIII. 717.)
 Apol. 40.
 Laet. VII.
 25. (vide.
 VIII. 717.)

Σμυρνης δ' ὀλλυμένης ἔδ' εἰς λογ' ἐκδίκ' ἐσαί,
 Ἀλλὰ κακὰς βελάουσι καὶ ἡγεμονῶν κατοτήνῃ.

Εἰρηνῇ

Then know thou that the pernicious People of *Egypt* are near Destruction, and then the best Year will be over with the *Alexandrians*. When *Rome* hath received the Tribute of *Asia*, *Asia* shall receive thrice as much Money again from *Rome*, and shall pay the same pernicious Injury to it: And as many as have served the *Italian* Families of those which came from *Asia*, twenty Times as many shall the Slaves in *Asia*, and the *Italians* shall be punished with an Infinite Poverty.

N. B. *This Oracle seems to belong to the Holy War, when Rome and the West left vast Treasures and lost vast Armies in Asia.*

O luxurious rich Virgin, the Offspring [or Daughter] of *Latin Rome*! being intoxicated by many celebrated Nuptials, thou, who art a Servant, shalt not be married to the World: thy Mistress often cuts off thy delicate Hair, inflicting Punishment on thee; she throws thee from Heaven to the Earth, and raises thee from Earth to Heaven again, because thy Inhabitants live unjust and wicked Lives.

N. B. *This Oracle may belong to Italy, and to that Slavery it should endure under Rome in the latter Ages of the World.*

Samos shall become an heap of Sand, and *Delos* shall disappear, *Rome* shall become a Village, and all Things predicted shall come to pass.

N. B. *The former Branches of this Oracle are observed by Tertullian, to have been fulfilled before the Days of Tiberius; as the last has been long fulfilled in part, since the Rise of Constantinople, and the Absence of the Emperors from Rome.*

And there shall be no mention of vindicating the Destruction of *Smyrna*, but only by the ill Counsels and Wickedness of the Governours.

B

Peace

Ειρηνή δὲ γαλιῶται ἐν Ἀσσιδὶ γαῖα οἰεῖται. 305
 Ευρώπη δὲ μακάρα τοτ' ἐσσεταί, εὐδοίῃ αἰθήρ,
 Πελυετής, ευρώς, ἀχειμαίῃ, ἠδ' ἀχαλαζῇ,
 Πάντα φερών, καὶ πῖνα καὶ ἐρπετα θήρμα γαῖης.
 Ω μακάρις, ἐκεῖνον οὐκ ἐς χρόνον ἐσσεταί ἀνὴρ,
 Ἡ γυνή, μακάρων κενεηφατ' ὅσσον ἀγρὰυλ'. 310
 Εὐνομίη γὰρ πᾶσα ἀπ' ἔργων ἀσεργεντος
 Ἡξέτ' ἐπ' ἀνθρώπων, ἡ δ' εὐδοίχη μετὰ δ' αὐτοῖς
 Ἡπάντων πρὸ φερύσσα βροτοῖς ὁμονοία σαιοφρῶν,
 Καὶ σόργη, πίσις, φίλῃ ξεινῶν ἀπὸ δ' αὐτῶν
 Ἡδὲ τε δυσνομίη, μῶμος, φθόνος, ὀργή, ἀνοία. 315
 Φάσσετ' ἀπ' ἀνθρώπων πένιη, καὶ φάξετ' ἀνάγκη,
 Καὶ φόνος, ἐλομῆμα τ' ἐρίδες, καὶ νείκεα λυγρὰ,
 Καὶ νυκτοκλοπῖαι, καὶ πᾶν κακὸν ἡμασὶ κεινοῖς.

Ἀλλὰ Μακεδόνῃ βαρὺ τεξέται Ἀσσιδὶ πῆμα,
 Ευρώπης τε μεγίστον ἀνασχυώσεται ἀλγος, 320
 Ἐκ γῆρας Κρηνίδας, νοθὸν δ' ἄλλον τε γῆρας.
 Κεῖνῃ καὶ Βαβυλῶνα πόλιν δ' ἐδομήσετ' ἐρυμνίῳ,
 Καὶ πάσης ὀπποσῆς ἐπιστρεφέλαι ἡλῖος αἰῆς
 Δεσποτὶς ἀσθῆναισα, κακὰς ἀτήσιν ὀλεῖται,
 Οὐ νομὸν ὀψιγόνοισι πολυπλάγκτοισιν ἐχέσσει. 325

Ἡξεί καὶ ποτ' ἀπίς' ἄϊς Ἀσσιδὸς ὀλβίον ἔσθ' αἰς
 Ἀνὴρ πορφυρεῖω λωπὴν ἐπιειμῆμος ὤμοις,
 Ἀγρὸς, ἀλλοδαχῆς, φλογόεις. ἦγε γὰρ αὐτὸν
 Πρὸ δ' ἐκέραινος φῶτα. κακὸν δ' Ἀσίῃ ζυγοῖ ἐξεί
 Πᾶσα, πολὺν δὲ χθὼν πιεῖται φόνον ὀμβρηθείσα. 330

Peace and Tranquillity shall happen to the Countries in *Asia*; then *Europe* shall be happy, the Seasons shall be settled, fruitful, without any Tempest or Toil, producing all Things, as Birds, and creeping Things on the Earth: That Man or Woman is happy who comes to that Time; he will be happy like the unconcern'd Countryman; all manner of just Laws shall descend from Heaven amongst Men, and just Administration shall Accompany them, and sound Concord, which of all Things is most beneficial to Men; with Love, Faith, Hospitality: But ill Laws, Reproach, Envy, Anger, Madness, Poverty, Violence, Slaughter, Pernicious Contentions, fatal Quarrels, Thefts in the Night, and every evil Thing shall Men avoid in those Times.

N. B. *I doubt whether this Oracle has yet been fulfilled: only it will certainly be fulfilled towards the end of the World.*

But *Macedonia* shall bring a great Damage upon *Asia*. A great Mischief shall befall *Europe* from the Breed of *Saturn*, and the Offspring of a spurious Servant: And they shall Conquer strong *Babylon*: and when of all the Countries which the Sun shines on, she has been called Queen, she shall be destroyed by extraordinary Ruin, and shall not give Laws to her wandering Posterity.

N. B. *Perhaps this Oracle may belong to the Saracens.*

But in time there shall come a perfidious Man into the happy Country of *Asia*, being cloath'd in purple Garments: he will be cruel; of strange Manners; of a hot fiery Temper; A flash of Lightning lead him: All *Asia* shall undergo an hard Yoke, and that Land shall drink much Blood, which will he shed on it.

Εξ των δὲ γυνεὺς κείνης γυνὸς εξαπολεῖσθαι,
Ὡν δὴ περ γυνεύω αὐτὸς θελεῖ εξαπολεῖται,

ΡΙΖΑΝ ἰαν γε δίδως, ἡ καὶ κοψέει βροτολοιγός,
Κοψέει πορφυρέης γυνεὺς γυνετήρα μαχήϊω.

Αποκ. 13. Ἐκ δέκα δὴ κεράτων παρὰ δὴ φυτὸν ἄλλο φυτεύσει.

1. Dan. 7. 7. Ἀλλὰ καὶ ὡς παναῖσον ἀπαντὰ ἰδὲς θεραπείῃ,
Κ' αὐτὸς ἀφ' ἡν, ὡν ἐς ὁμοφρογὰ αἰσίον ἀρεῆς
Φθείται. καὶ τότε δὴ παρθυομήμον κέρας ἀρξεί.

Ἔσαι καὶ Φρυγίῃ δὲ φερεβίῳ αὐτὶκά τεκμαρ,
Ὅπποτε καὶ Ρεῖης μίαρον γυνὴ ἐν χθονὶ ρεύμα, 340
Ἀεναὸν ῥιζήσιν ἀδιψήτοις τεθνηλῶ,

Ἀυτοπρεμνον παναῖσον ἡ ἐν νυκτὶ γνήται,
Ἐν πόλει ἀντάνδρῳ Ἀτίσεις χθονὸς ἐννοσιγαῖς.

Ἦν τότε φημιζσαν ἐπώνυμῳ δόρελαων

Ἀρχαῖης Φρυγίης πολυδάκρυτοιο κελαινῆς. 345

Ἐς' ἀργὰ καίρης ἐκείνῳ ἐπώνυμῳ ἐνόσιχθων,
Κάθμωνας γαῖης σκεδάσει, καὶ τείχεα λυσεῖ.

Σήματα δ' ἐκ ἀγαθοῖο, κακοῖο δὲ φύσεται ἀρχή.

Παμφυλᾶς πολεμοῖο δ' ἀνημόνας ἐξετ' ἀναγκᾶς.

Αἰνεαδᾶς δὲ δίδως αὐτοχθονῶ, ἐγγενὲς αἷμα. 350

Ἀλλάτε αὐτὶς ἐλὼρ ἐπὶ ἀνδρωποῖσιν ἐρασαῖς.

His Generation shall be destroy'd by the Generation of those whose Generation he would have destroyed.

N. B. *Perhaps this Oracle may belong to the Turks.* He shall leave one Root which a Warrior shall destroy, and shall cut off the Warlike Father of the Royal Stock, and shall Plant another Plant near the ten Horns. But as soon as he hath taken care of *Ida*, which was utterly destroyed, then he shall perish by the Sons of them who conspire in the same Fate of War, and then the Horn planted near the Ten shall reign.

N. B. *Perhaps this Oracle which is confused in the MSS. may belong to the Turks also: and the last part of it to the Ottoman Family at Constantinople.* And there shall be a Sign to fruitful *Phrygia*, when the corrupt Stock of *Rhea* shall flourish, with prosperous and well watered Roots, and make a perpetual Inundation. The *Atiseis* in the City *Antandros*, a Country oft shaken with Earthquakes, shall be utterly destroy'd in one Night: Which City was called *Dorilaum*, in old Black *Phrygia*, an unfortunate Country; This will be a Time famous for Earthquakes, which will open the Caverns of the Earth, and throw down the Walls of Cities: These Earthquakes will be signs of Evils to come, and the beginning of them.

N. B. *This Oracle, seems also to belong to the Turks, and the beginning of the Ottoman Devastations: when happened one of the greatest Earthquakes that ever was.*

The sad Calamities of the *Pamphylian* War shall then happen, and then shall be spilt the Noble Blood of the old *Æneade*, and they shall again be made a prey to Men in love.

Pausan. ' Ἰλιον οἰκτεῖρω σε. κατὰ Σπαρτίῳ γὰρ Ἑρμῆνυς
 Phoc. 630 ' Βλασησεί περὶ καλλέες αἰφάτον ἐρὺν αἰῶνον,
 Sibyl. cum ' Αἰσίοις Ἑυρώπης τε πολυπῶρες οἰδῆμα λιπῶσα.
 Herophi- ' Σοὶ δὲ μαλίστα γούους, μοχθούς, σοναχάς τε φη-
 len ap-
 pellat. ρῶσα 355
 Laet. l. 6. ex
 Varrone, ' Θῆσει. ἀγῆρατον δ' ἐξεί κλέει εὐτομήμοισι.
 ille ex Ap- ' Καὶ τίς ψευδογράφος πρεσβύς βροτὸς ἐσσεύεται
 pollodoro. ' αὐτίς,
 Erythræa. ' Ψευδοπατὴρ. δῦσειδ' εἰ φατὸν ονοτήσιν ἐν σιν,
 Diodor. Sic. IV. Suid. ' Νουῶ δὲ πολὺν καὶ ἐπὶ, δ' ἐξεί ἐμμάτρην διανοίας,
 in Sibylla. ' Οὐωομασὶν δῦσι μίγγομενον, Χιον δὲ καλεσσεύ, 360
 Solin. ex ' Αὐτόν, καὶ γράψει τὰ κατ' Ἰλίον, ἔμην ἀληθῶς,
 Boccho ' Ἀλλὰ σαφῶς ἐπέσιν γὰρ ἐμοῖς, μετρῶν τε κρατήσεται.
 VII. ' Πρωτὸς γὰρ χεῖρας ἐμας βίβλους ονομήσεται.
 ' Αὐτὸς δ' αὖ μάλα κοσμήσεται πολεμοῖο κορυφάς,
 ' Ἐκτορὰ Πριάμειον, καὶ Ἀχιλλεὺς Πηλεΐωνα, 365
 ' Τὸς τ' ἄλλους ὅποσοις πολεμῆια ἔργα μεμῆλε,
 ' Καὶ γὰρ θεοὶ τῆτοισι παρῖστασθαι γὰρ ποιήσεται,
 ' Ψευδογράφων κατὰ πάντα τρέπον, μερῶν κενό-
 ' κρανους
 ' Καὶ θανέειν μάλλον τοῖσι κλέει ἐσσεύεται ἄρῳ
 ' Ἰλίον, ἀλλὰ καὶ αὐτὸς ἀμοιβὰς λείξεται ἔργα. 370

Καὶ Λυκίῃ Λοκρίῳ γῆν κακὰ πολλὰ φύλασται,
 Χαλκηδῶν σένοιο πόρον ποντοῖο λαχῶσα,
 Καὶ σε μολῶν τότε πᾶσι Αἰτωλίῳ ἐξεναρῖζει.
 Κυζικὴ καὶ σοὶ ποντὸς ἀπορρήξει βαρὺν ὄλεον.

Καὶ

O *Troy*, I pity thee; for in *Sparta*, a Fury shall flourish, as a Plant most beautiful and famous, and shall occasion various Miseries in the Countries of *Europe* and *Asia*, but chiefly to thee she shall bring Mournings, and Sighs, and Lamentations, and she shall have everlasting Fame amongst Posterity.

And then an old Lying Writer shall appear in that Time again, counterfeiting his Country, being also dim-sighted; he shall have much Wit and Eloquence, and shall compose a wise Poem, made up of two Parts, and he shall say he was born at *Cbios*. And he shall write the History of *Troy*, not just as Things are, but plainly, and according to my Words: and he shall use the same Verse. He shall be the first that shall celebrate my Books with his Hands; he shall much adorn the Commanders in the War by his Praises, *Priamus's* Son *Hector*, and *Achilles* the Son of *Peleus*, and all others who are famous in War, and he shall make the Gods to assist them, writing falsely in every Thing. Spacious *Troy* shall give Reputation to those who dy'd as Mortal Men, but he shall describe the Actions on both sides alternately.

N. B. *This Oracle plainly belongs to the Siege of Troy and to Homer's Poems; tho' I suspect at least part of its latter Branch not to be Original. However, it is very Old, and part of it much refer'd to by the Ancient Heathen Writers.*

And the Progeny of the *Locrians* shall do much Mischief to *Lycia*; and an *Aetolian* shall come to *Chalcedon*, and depopulate it, being seated on the narrow Passage of the Sea: And the Sea (or *Pontus*) shall carry off thy great Riches, O *Cyzicus*!

Καὶ σὺ τοτ' ἀρῇ Βυζαντίον Ἀσίδι σερξῇ, 315
 Καὶ δὴ καὶ σοναχὰς λήψῃ, καὶ ἀνηριθμὸν αἷμα,
 Καὶ κρατ' ὑψηλὸν Λυκίης ὄρεος ἐκ κορυφαίων,
 Χασματ' ἀνοιγομένης πέτρης κελαρυζέται ὕδωρ,
 Μέχρι τε καὶ πατέρων μαντήια σημάτα παύσῃ.
 Κυζικ' ὦ οἰκητὲρα πρὸς ποντίδ' οἰνοπολοιο, 380
 Ρωδ' ἀκ' ἀμφὶ σε κύμα κορυσσομήμον σμαραγῇσει.
 Καὶ σὺ Ροδ' πούλιον μὲν ἀδούλωτος χρόνον εἴσῃ,
 Ἡμερῇ θυγατρὲς, πάλυς δ' ἐ τοι ὀλβὸς ὀπιθεῖν
 ἔσεται, ἐν πόντῳ δ' ἐξείς κρατος ἐξοχὸν ἀλλῶν.
 Ἀλλὰ μετ' αὐθις ἐλῶρ εἴσῃ ἀνθρώποισιν ἐρασαῖς 385
 Καλλεσιν, ἡδ' ὀλβῶ· δεινὸν ζυγὸν αὐχένι θῆσει.

Λυδῖος αὖ σεισμός δ' ἐ τα Περσίδος ἐξεναρξῇ,
 Εὐρώπης τ' Ἀσίης τε λείως ῥγίσα περ ἀλγῇ.
 Σιδονίων δ' ὀλοὸς βασιλῆας, καὶ φύλοπις ἀλλῶν,
 Ποντοφόρῳ Σαμίοις ὀλοὸν δειξέσιν ὀλεθρῶν. 390
 Αἱματι μὲν δ' ἀπέδον κελαρυζέται εἰς ἀλά φῶτων
 Ὀλλυμένων, ἀλοχοὶ δ' ἐ συν ἀγλαοφάρεσι κεραῖς
 Ὑβρὸν αἰκελίῳ ἰδίῳ ἀποθωρηξέσι,
 Τὰς μὲν ὑπὲρ νεκυῶν, τὰς δ' Ὀλλυμένων ὑπὲρ ἡν.
 Σημεῖον Κυπρῶν σεισμῷ φθίσει δ' ἐ φαλαγγας, 395
 Καὶ πολλὰς ψυχὰς αἰδῆς ὁμοθυμαδὸν ἐξεῖ.
 Τραλλίς δ' ἡ γειτῶν Εφέσῃ, σεισμῷ καταλυσέι
 Τείχια τ' ἀποιοῖτ' ἀνδρῶν τ' ὀλοῶν βαρυθυμῶν.

Ομβρήσει

Thou *Byzantium* shalt encourage the War in *Asia*; thou also shalt have Sighs and much Blood; and the great Strength of *Lycia* shall be from the height of the Mountains. And the Waters shall flow from the opening of the Rock, till the Prophetick Signs of the Fathers shall cease. O *Cyzicus*! inhabiting the *Propontis* where Wines grow, *Rhyndacus* shall resound about thee with swelling Waves: And thou *Rhodes* shalt be free for a long Time from Slavery. O Daughter of the Day! thou shalt obtain much Riches afterwards, and thou shalt have a more excellent Command in the Sea, than any others; but at length thou shalt become a prey to Men, that are thy Lovers for thy Beauty and Riches, he shall put a grievous Yoke upon thy Neck.

N. B. *This Oracle is clear, and has been remarkably fulfilled by the Turks conquest of Rhodes.*

But the *Lydian* Commotions shall spoil the Affairs of *Persia*, and all *Asia* and *Europe* shall horribly suffer by them. But the *Sidonian* pernicious King, and the War of his other Confederates, shall bring a miserable Destruction on the *Sami-ans* by their Ships, and the Earth shall resound with a great Noise, for the Destruction of the Men which perish in the Sea; and the Wives, with the Damsels in splendid Garments shall beat their Breasts for the indecent Abuses that are offered them. These shall lament their Dead, and the others their Children slain. This shall be the Prodigy in *Cyprus*, which by an Earthquake shall destroy the Troops, and the other World shall gain a great many Souls all together. *Trallis*, that is near *Ephesus*, shall lose its well built Walls by an Earthquake; these were built by pernicious Men of a great Spirit.

Then

Ομβρήσει δ'ε τε γαῖα υδωρ ζέσον, ποτι δ' αὐτῆς.
 Γαῖα βαρυομήνη πιεῖται, οσμη δ'ε τε θείη. 400
 Καὶ Σαμῶ ἐν καιρῷ βασιλῆια δώματα τάξαι.
 Ἰταλὴ σοι δ' ἔτις ἀρης ἀλλοτρεῖος ἦξει,
 Ἀλλ' ἐμφυλίον αἶμα πολυζονον ἔκ ἀλαπαδ'ονον,
 Πελυθρυλλήτην τε, ἀναιδέα τε κεραιζει.
 Καὶ δ' αὐτὴ θερμῆσι παρὰ πονοδῆσι ταθείσα, 405
 Ἀπεργιόη σῆθεσιν εἰς, ἐναρξέται αὐτῷ.
 Εὐστὴ δ' ἔκ ἀγαθῶν μῆτηρ, θήρων δ'ε τιθῶν.
 Ἄλλος ἀπ' Ἰταλῆς λυμητῆς πάλιν ἦξει τ' ἀνῆρ.
 Τημος Λαοδίκεια κατὰ πρῶτης ἐρπυσσα
 Καρῶν ἀγλαὸν ἀστυ Δυκῆ παρὰ θέσκελον υδωρ, 410
 Σιγήσεις μεγαλαυχὸν ἀποϊμῶξασα τοκῆα.
 Θρηκεῖς ἀκροβυζοὶ ἀλλῶν σῆσονταί ἀνεμῶν.
 Καμπανοῖς ἀράδων πελέλαι δια τὸν πολυκαρπὸν
 Λιμὸν, πῶλυεπης δ' ἀποϊμῶξασα τοκῆα
 Κυρῶ καὶ Σαρδῶ μεγάλαις χειμῶν αἰλλαῖς, 415
 Καὶ πλῆγαις ἀγίοιο θεῶ κατὰ βενθεὰ ποντῆ
 Δυσονται κατὰ κύμα θαλασσοῖς τεπεροσιν.
 Αἰ αἰ παρθενικὰς ὅπως νυμφάσεται αἰδῆς,
 Καὶ κερῆς ἀκίτεραις βυθῶ ἀμφιπολάσει
 Αἰ αἰ νηπία τέκν' ἀλινηχεὰ καὶ βαρὺ ὀλβον. 420
 Μυσῶν γαῖα μακάρεα, γῆν βασιλῆιον ἀφνῷ
 Τάξεται. ἔ μιν πῶλυ ἐπὶ χρονον εἴσεται ἀληθῶς
 Καρχηδῶν, Γαλαῖαις δ'ε πολυζονῶ εἴσεται οἶκτος.
 ἦξει καὶ Τενεδῶ κακὸν ἐχάϊον, ἀλλὰ μεγίστον.
 Καὶ Σικυῶν χαλκεὺς υλαγμάσι, καὶ σε Κορινθε.
 Αὐχήσει ἐπὶ πάσιν, ἴσον δ'ε βοήσεται αὐλῶ.

Then the Earth shall produce boiling Waters, and by its weight falling in, shall drink up the same; but there shall remain a smell of Sulphur. And *Samos* at a Season shall build Royal Houses.

O *Italy*! thou shalt have no foreign War, but Effusion of Blood amongst thy own Nation shall severely afflict thee, who art very famous and impudent: That part which is extended near the hot Baths, shall destroy it self by those Things which it foresaw would come to pass. Thou shalt be a Mother, but not of the Good, and a Nurse of wild Beasts. Another pernicious Man shall come from *Italy* also. Then *Laodicea* (a splendid City of the *Carians* on the Banks of the Divine River *Lycus*) shall be thrown down. Thou shalt become silent, and no more lament thy magnanimous Parent. The *Acrobuzian Thracians* shall be placed in other Winds. The *Arabian* shall be in *Campania*, because of the extraordinary Famine; but when she is Old she shall lament her Parent. *Cyrrus*, and *Sardo* shall sink into the bottom of the Sea, by the Storms of Winter, and by the strokes of the holy God, with their Marine Offspring. Alas! Alas! how many Damsels shall be wedded to the other World! and how many young Men shall the deep bury without Obsequies! Alas! Alas! for the Children swimming in the Sea, and the abundance of the Riches there lost! The happy Land of the *Mysians* shall suddenly raise a princely Stock. But *Carthage* shall not continue long: and the *Galatians* shall have much Mourning: and *Tenedos* shall have the last but greatest Mischief: And *Sicyon* shall boast in the howling of Brazen Instruments, and so shall *Corinth*; yet over all the Pipe shall equally sound.

N. B. The

Ηνικα δ'η μοι θυμῷ ἐπαυσάτο ἐνθεὸν ὕμνον,
 Καὶ παλὶ μοι μεγαλοῖο θεὸς φάτις ἐν στήθεσιν
 Ἰσατο, καὶ μ' ἐκέλευσε προφητεύσαι κατὰ γαίαν.
 Αἰ αἰ Φοινικῶν γῆν' ἀνδρῶν ἥδ' ἐ γυναικῶν, 430
 Καὶ πασαις πόλεσιν παρθαλίαις, εἴδ' ἐ μὲν ὑμῶν
 Περὶ φαῖν' ἡελίοιο παρεσγέλλαι ἐν φάει κοινῶ,
 Οὐδ' ἐτι τῆς ζωῆς ἀριθμῷ καὶ φυλὸν ἐτ' εἶσαι,
 Ἀντ' ἀδίκῃς γλωττίης, ἀνομῆς τε βίῃ καὶ ἀναγνῆ,
 Οὐ κατετρύψαν πάντες ἀνοίγοντες σομ' ἀναγνον, 435
 Καὶ δεινῆς δίδθεντο λόγῃς, ψεύδεις τ', ἀδίκῃς τε,
 Κ' ἐσησαν κατεναντι θεῶν μεγάλῃ βασιλῆϊ,
 Κίωοιζαν ψεύδους μυσταρὸν σομά' τοῦνεκ' ἀρ' αὐτοῦς
 Ἐκπαγλῶς πλῆγαισι δαμασσειν παρὰ πᾶσαν
 Γαίαν, καὶ πικρῶ μοιρῶν πεμψεί θεὸς αὐτοῖς, 440
 Ἐξ ἐδάφους φλεξᾶς πολίας, καὶ πολλὰ θεμεθλα.
 Αἰ αἰ σοὶ Κρήτη πολυώδυνε, εἰς σέπτερ ἤξει
 Πληγῇ, καὶ φοβερὰ αἰωνίῳ ἐξαλαπαπαῇ.
 Καὶ σὲ καπνίζομην πᾶσα χθὼν ὀφείλει αὐτίς.
 Κ' εἰ σὲ δ' ἐ αἰωνῷ λείψει πυρ, ἀλλὰ καῆσθαι. 445
 Αἰ αἰ σοὶ Θρήκη, ζυγὸν ὡς εἰς ὀδλίον ἤξεις.
 Ηνικα συμμικτοὶ Γαλαῖαι τοῖς Δαρδανιδαῖσιν
 Ἑλλάδ' ἐπεστυμμένως πορθέοντες, τότε σοὶ κακὸν εἶσαι
 Γαίῃ δ' ἀλλοτρίῃ δώσεις κακὸν, ἥδ' ἐ τι λήψῃ,
 Αἰ αἰ σοὶ Γῶγ, καὶ πᾶσιν ἐφεξῆς ἀμὰ Μαγῶγ, 450
 Μαρσῶγ ἥδ' Ἀγῶν, ὅσα σοὶ κακὰ μοῖρα πέλαζει;
 Πολλὰ

N. B. *The Time of these Desolations being here not clearly set down, it is hard to determine about all their Completions; though some of them have evidently been fulfilled.*

But when my Mind had ceased from my Divine Hymn, the Word of the great God came again into my Breast, and commanded me to Prophecy concerning every Land. Alas! Alas! for *Phœnicia*, both Men and Women, and for all the Cities on the Sea Coast; for not one of you shall remain in being under the Sun; nor shall they have any Number of Years, nor Tribes, because of their deceitful Tongues, and their wicked, impure Lives, which they all lived, and spake terrible, false and unjust Words with their impure Mouths, and they opposed God the great King, and spake falsely with their wicked Mouths; for which cause they shall be tam'd, by a horrible Slaughter more than any other Land; and God shall send them a miserable Fate, burning their Cities to the Ground, with their numerous Foundations. Alas! Alas! O *Crete* thou must suffer many Troubles; a Judgment shall happen to thee which shall be a horrible and everlasting Overthrow; and all the Earth shall again behold thy burning; and the Fire shall not leave thee for ever, but thy burning shall continue. Alas! Alas! for thee *Thrace*, because thou shalt come under a Servile Yoke, when the *Galatians* mixt with the *Dardanide* shall violently waste *Greece*, and then thou shalt suffer Mischief! thou shalt do Injury to other Countries, and receive the same thy self. Alas! Alas! for thee, *Gog* and all the other in order, with *Magog*, *Marsog* and *Angon*, how many ill Fates will attend thee?

Many

Πολλα δ'ε και Λυκιων υοις, Μυτων τε, Φρυγων τε,
 Πολλα δ'ε Παμφυλιων εθνη, Λυδων τε πεσειται,
 Μαυρων τ', Αιθιοπων τε, και εθνων βαρβαροφωνων,
 Καππαδοκων τ' Αραβων τε. τι δ'η κατα μοιραν ε-
 κασον

455

Εξαυδω ; πασιν γαρ οσοι χθονα ναιεταστιν,
 ΤψιςΘ δ'εινλω επιπεμψει εθνεσι πληγλω.

Ελλησιν δ' οποταν πολυβαρβαργν εθνΘ επελθη,
 Πολλα μεν εκλεκτων ανδρων ολεσσει καρλωα·
 Πολλα δ'ε πιονα μηλα βροτων διαδηλησον· 460
 Ιππων θ', ημιονων τε, βοων τ' αγελας ερμυκων·
 Δωματα τ' αποποιητα πυρι φλεξουσιν αθροσμως·
 Πολλα δ'ε σωματα δευλα προς αλλω γαιαν αναγκη
 Αξουσιν, και τεχνα, βαθυζωνες τε γυναικας
 Εκ θαλαμων απαλας, τρυφερεις ποσι προςθε πε-
 σσας

465

Οφονται δεσμοισιν υπ' εχθρων βαρβαροφωνων
 Πασαν υβριν παχοντας δεινλω. κ' ουκ εσε' αυτοις
 Μικρον επαρκεστων πολεμον, ζωης τ' επαρωγΘ.
 Οφονται τ' ιδιας κτησεις και πλεστον απαντα
 Εχθρον καρπιζοντα, τρημΘ δ' υπο γονασιν εσαι.
 Φαυξονται δ' εκατον, εις δ' αυτες παντας ολεσει. 470
 Πεντε δ'ε κινησει βαρυ χολον, οι δ'ε προς αυτες
 Αισχρωσ φυρομυμοι πολεμω, δεινω τε κυδοιμω,
 Οισουσιν εχθροισι χαραν, Ελλησι δ'ε πενθΘ.
 ΔελειΘ δ' αρα ζυγΘ εσαι Ελλαδι παση. 475
 Παντα δ' ομου πολεμος τε βροτοις και λοιμος ετ'
 εσαι,

Χαλκειον τε μεγαν τειξει θεος ερανον υψε,
 Αβροχιλω τ' επι γαιαν ολω, αυτη δ'ε σιδηρα.

Αυταρ

Many will attend the People of *Lysia*, *Mysia*, *Phrygia*, and not a few of the *Pamphylian* and *Lydian* Nations, the *Moors*, *Æthiopians*, and other Nations of a barbarous Language. The *Cappadocians* and *Arabians* shall fall. But why do I relate all the Particulars? For the Highest will send a terrible Judgment on all Nations who inhabit the Earth.

N. B. *The time of these Desolations being here not distinctly set down, it is hard to determine about their Completion: perhaps they belong to the Turkish Devastation, or to the final Consummation of all Things.*

But when a most barbarous Nation shall come into *Greece*, it shall destroy many great Men; and many fat Cattle of the Inhabitants, the Horses, and Mules, and Herds of bellowing Oxen, and unjustly burn the well built Houses, and by Force carry away many Slaves into another Land, and Children and well-cloath'd Women, who were tenderly kept, out of their Chambers; who will fall down thro' the delicate Tenderness of their Feet: they shall see them in Fetters under their barbarous Enemies, suffering all manner of cruel Reproach; and there shall be none to help them in War, or defend their Lives; but they shall see their Enemies enjoying all their Possessions, and all their Wealth; their Knees shall tremble; a hundred shall fly, and one shall destroy 'em all; five Men shall excite a great Rage, but they shall shamefully manage the Fight, and raise a terrible Tumult, only to give Joy to their Enemies, and Grief to the *Grecians*, and all *Greece* shall be reduced into Slavery and Bondage, and they shall not only suffer all these Miseries by War, but by a Plague also: And God shall make the great and high Heavens like Brass, the Earth shall be like Iron, not having any Rain.

But

Αὐτὰρ ἐπεὶ βροτοὶ θείως κλαύουσιν ἀπάντες
 Ἀσπορίῳ καὶ ἀνηρόσῃν, καὶ πῦρ ἐπὶ γαῖης. 480
 Καὶ θήσει πολλῷ ἴσον, ὅς τ' ἔρ' ἀνὸν ἐκτίσῃ καὶ γῆν.

Πάντων δ' ἀνθρώπων τὸ τρίτον γένος ἐσέλῃ αὐθις,
 Laet. I. 15. " Ἑλλὰς δ' ἤ τι πεποιθὰς ἐπ' ἀνδράσιν ἡγεμονεῖ
 Omittit L. " Θνητοῖς, οἷς οὐκ ἐστὶ φύγειν θάνατοιο τέλει;
 " Πρὸς τι ¹ τε δῶρα ματαῖα ² καταφθιμένοισι πο-
 ρίζεις," 485

" Οὐεῖς τ' εἰδῶλοις; τίς τοι ³ πλάνον ἐν φρεσὶ θήκε
 " Ταῦτα τέλειν περλιπόντι θεὸς μεγαλοῖο πρῶτω-
 πον;

Οὐνομα παγγέρμετας τε σεβας δέχε, μὴ δέ λα-
 θῇ σε.

Χίλια δ' ἐς' ἑτέα καὶ πενθ' ἑκατοντάδες ἄλλαι,
 Ἐξ ὧ δ' ἡ βασιλεύσαν ὑπερφίαλοι βασιλῆες 490
 Ἑλλήνων, οἱ πρῶτα βροτοῖς κακὰ ἡγεμόνευσαν,
 Πολλὰ θεῶν εἰδῶλα κατὰ φθιμένοισι θανεόντων.
 ὧν ἐνεκεν τὰ ματαῖα φρονεῖν ὑμῖν ἀπεδείχθη.

Ἀλλ' ὅποταν μεγαλοῖο θεὸς χολὸς ἐσέται ὑμῖν,
 Δὴ τότε ἐπιγνώσῃς θεὸς μεγαλοῖο πρῶτωπον. 495

Πᾶσαι δ' ἀνθρώπων ψυχαὶ μεγάλα σέναχθαι,
 Ἀντὶ πρὸς ἔρ' ἀνὸν ἄρῃ ἀναχομήνιοι χερσὶ αὐτῶν
 Ἀρξονται βασιλῆα μέγαν ἐπαμύντορα κληθεῖν,
 Καὶ ζήλειν εὐσηρὰ χολοῦ μεγαλοῖο, τίς ἐσσι.

Ἀλλ' ἀγε καὶ μάθε τῆτο, καὶ ἐν φρεσὶ κατ'θεο
 σήσιν, 500

Οἶσα περιπλομένων ἐνιαυτῶν κηδεᾶ ἐσσι,
 Καὶ τὰς ἑλλὰς ἐρέξε βοῶν, ταυρῶν τ' ἐρμυκῶν,
 Πρὸς ναὸν μεγαλοῖο θεὸς ὀλοκαρπώσασα
 Ἐκφύξῃ πολεμοῖο δύσηχε^Θ, ἥδε φοβοῖο
 Καὶ λοιμῶν καὶ δαλὸν ὑπεκφύξῃ ζυγὸν αὐθις 505
 Ἀλλὰ

¹ δέ. ² καταφθιμένοισι ἀνατίθης. L.

³ — πλάνῳ βαλεῖν ἐν νῶ

Ὡς σε τὰδε ποιεῖν μεγαλοῖο θεοῖο πρῶτωπε
 Δειπομένης — L.

But all Men shall afterwards grievously lament their Lands, unsown and untill'd, and burnt with Fire; and God who made Heaven and Earth will raise many Mafts, and the third Generation of Men shall exist again. O *Greece*! why do you confide in *Princes*, who are Mortal Men, who cannot avoid Death? why do you give vain Offerings to the Dead, and Sacrifice to Idols? who hath instilled this Error into your Minds to do these Things, and to leave and forsake the Face of the great God? But do you own the Name and Worship of him, who made all Things. It is now 1500 Years since those proud Kings Reign'd in *Greece*, who first lead Men to these Wickednesses, to make many Idols of those Gods, who are only corrupt Dead Men, for whose sake you were taught to think of such vain Things: but when the Anger of the Great God shall fall on you, then you will acknowledge the Face of the great God; and the Souls of all Men shall much lament, lifting their Hands up to the large Heavens; and they shall begin to call on the great King to help 'em, and they shall seek who shall be their Deliverer from this great Wrath.

But learn this, and keep it in thy Mind, how many Miseries shall happen in *Greece* in the Ages to come: And when *Greece* shall Sacrifice *Oxen* and *Bulls* at the Temple of the Great God, as *Holocausts*, it shall escape the noisie War, and Terror and the Plague, and also be delivered from Bondage and Slavery again:

C

But

Αλλὰ μέχρις γε σε τὸς ἀσεβων γῆϛ εἴσεται
ἀνδρῶν

Οπποτε κεν τὸτο προλαβῇ τελεῖται αἰσίμον ημάρ.
Οὐ γὰρ μὴ θυτήτε θεῷ, μέχρι πάντα γῆρηται,
Οὐσα μόνῃ βελευσεται ἔκ ἀτελεύτα θεός γε,
Παντὰ τελεθῶναι κρείεργη δ' ἐπικείσεται ἀνάγκη. 510

Εὐσεβων ἀνδρῶν ἱερῶν γῆϛ εἴσεται αὐθίς,
Βελασι δ' ἐνὶ οἱ προσκειμήιοι ὑψιστοιο,
Οἱ ναὸν μεγαλοιο θεῶν περικυδ' ἀνεσσι
Λοίξῃ τε, κνίσσῃ τ', ἢ δ' αὐθ' ἱεραῖς εκατομβαῖς,
Ταυρῶν ζατρεφῶν θυσιαῖς, κρῶν τε τελειῶν, 515
Πρωτόλοκων οἶων τε, καὶ ἀρνῶν πιονα μῆλα
Βῶμῳ ἐπὶ μεγαλῷ ἀγίῳς ὀλοκαρπευόντες.
Εν δ' ἐδικαιοσύνη νομῶ ὑψιστοιο λαχόντες
Ὀλβιοὶ οἰκήσῃσι πόλεις, καὶ πιονας ἀγρῶς.
Αὐτοὶ δ' ὑψωθέντες ἔω' ἀθανάτοιο προφηταί, 520
Καὶ μέγα χαρμα βροτοῖς παντέσσι φερόντες.
Μουνοῖς γὰρ σφιν δῶκε θεὸς μέγας εὐφρονα βελῶν,
Καὶ πῖσιν, καὶ ἀρῖστον ἐνὶ σῆθεσι νοῆμα.

Clem. Alex.
ad Gentes.
p. 46. dif-
fert.
Omittit Cl.

“Οἱ τινες ἔκ ἀπατήσι κεναῖς, οὐδ' ἐργ' ἀνθρώπων,
“Χρυσέα, καὶ χαλκεία, καὶ ἰ ἀργυρε' ἢ δ' ἐλεφάντα, 525
“Καὶ ξυλινῶν λιθινῶν τε ἡ θεῶν εἰδῶλα ἢ καμόντων,
“* Πήλινά, μίλτοχερσά, ζωγραφίας τυποειδῆς,
“ἢ Τιμώνες, ὅσα κεντε βροτοὶ κενεοφροῖνι βελη' 530
“Ἀλλὰ ἢ μιν αἰρῶσι' πρὸς ἔρανον ὠλενας ἀγνάς,
“Ὀρθροὶ ἐξ εὐνῆς αἰεὶ ἢ χερσὶ ἀγνίζοντες
“ἢ ὕδατι, καὶ τιμῶσι θεὸν τὸν αἰ μέγαν ὄντα,
“Ἀθάνατον, καὶ ἐπεὶ γονεῖς μέλα δ' ἐξοχα
πάντων

Ἀνθρώπων, ὅσῃς ἄνθ' μεμνημένοι εἰσιν

Κελε

1 ἀργυρε. Cl. 2 βροτῶν. Cl. 3 θανόντων. Cl. 3 τιμῶ-
σιν, ὅσα περ τε. Cl. 5 γὰρ αἰρῶσιν. Cl. 6 χερα. Cl.
7 ὕδατι, καὶ τιμῶσι μόνον τὸν αἰ μεδόντα. Cl.

But the Generation of wicked Men will remain there till the fatal Day of the end of the World shall come upon them unawares; for ye will not Sacrifice to God, till all these Things are come to pass: For there is an absolute Necessity that all Things should be done, which God alone Wills and Decrees should be brought to pass.

N. B. *This Oracle may belong to the Conquest of Greece by the Turks, and its Slavery under them.*

Then shall arise a holy Stock of righteous Men, who will observe the Counsels of the Supream God; who will honour the Temple of the great God; By Libations and Fumes, and holy Hecatombs, with Sacrifices of fat Bulls and Rams without blemish, and the first-born of Sheep and fat Lambs; offering then devoutly, as holy Hecatombs, on the great Altar, and dividing them according to the just Law of the most High; they shall be happy, and shall inhabit Cities and rich Lands; they shall be Prophers set over others by the Immortal God, and they shall occasion great Joy to all Men; for the great God has given to them alone wise Counsels, Faith, and an excellent Understanding; who do not Worship, thro' vain Errors, the Works of Men, made of Gold, Brass, Silver or Ivory, and the Idols of Wood, Stone, dead Gods, or Pictures drawn to the Life by Chalk or Vermillion, which Men worship, who are lead by vain Counsels. But they lift up to Heaven their pure Hands, and every Morning when they rise from Bed, they purifie their Skin by washing in Water, and worship God who is always Great and Immortal, and afterwards their Parents, and they will withal above all Men be mindful of holy

Κ' ὅδε πρὸς ἀρσενικὰς παῖδας μίγνυνται ἀναγνῶς,
 Οσσατε Φοινίκες τ', Αἰγυπῆιοι, ἠδ' ἑ Λατίνοι, 535
 Ἑλλάς τ' ἄρυχορρος, καὶ ἀλλῶν ἔθνεα πολλὰ,
 Περσῶν, καὶ Γαλαίων, πάσης δ' Ἀσῆς, παραβάντες
 Ἀθανάτοιο θεῷ ἄγνον νόμον, οὐ παρέβησαν.
 Ἀνθ' ὧν ἀθανάτῳ θεῷ παντέσσι βροτοῖσιν
 Ἀτῶ, καὶ λιμόν, καὶ πηματα τε, σοναχὰς τε, 540
 Καὶ πόλεμον, καὶ λοιμόν, ἰδ' ἀλγέα δακρυοέντα.
 Οὐνεκὲν ἀθανάτιον γῆρετ' ἄνθρωπων
 Οὐκ ἐθέλον τιμὰν ὀσίως, εἰδῶλα δ' ἐτίμων
 Χειροποίητα σεβόντες, ἀριψῆσι βροτοὶ αὐτοὶ
 Ἐν χίσμασι πέτρων κατακρυψάντες δι' οὐκ εὖδους. 545

Ὅπποταν Αἰγυπῆς βασιλεὺς νέῳ ἐβδόμον ἀρχὴν
 Τῆς ἰδῆς γαῖης, ἀριθμεμένην ἐξ Ἑλλήνων,
 Ἀρχῆς ἧς ἀρξῆσι Μακεδόνες ἀσέτον ἀνδρες.
 Ἐλθὼν δ' ἐξ Ἀσῆς βασιλεὺς μέγας αἰετῷ αἰθῶν,
 Ὃς πᾶσαν σκεπάσει γαίαν πέζων τε καὶ ἵππεων, 550
 Πάντα δ' ἐσυγκοψέει, καὶ πάντα κακῶν ἀναπλήσει,
 Ρίψει δ' Αἰγυπῆς βασιλῆιον, ἐκ δ' ἐτε πάντα
 Κτήμαθ' ἐλὼν ἐποχέεται ἐπ' εἰρεὰ νῶτα θαλάσσης.
 Καὶ τότε δ' ἡ καμψῆσι θεῷ μεγάλῳ βασιλῆϊ
 Ἀθανάτῳ γόνυ λῶλον ἐπὶ χθονὶ περὶ βόλῃρ' 455

Laet. VII.
19. differt.

Erythræa.

Laet. VII.

24. Ery-
thræa.

“ Ἔργα δ' ἐχειροποίητα ἱ πυρὸς φλογὶ πάντα πε-
 σείται.”

“ Καὶ τότε δ' ἡ ² χαρμῶν μεγάλῳ θεῷ ἀνδράσι
 δώσει.”

“ Καὶ γὰρ γῆ, καὶ δένδρα, καὶ ἀσπετα ³ ποιμνία
 μῆλων,

“ Δώσῃσι καρπὸν τὸν ἀληθινὸν ἀνθρώποισιν,

“ Οἶνον, καὶ μέλιτος ⁴ γλυκερὰ, λῶλον τε γαλακτός, 560

“ Καὶ σιτὶς ὅπερ ἐσὶ βροτοῖς καλλίστην ἀπάντων.

Ἄλλο

¹ θεῶν συνεκκαύσονται. L. ² χαρῶν. L. ³ θρεμματα
 γαῖης. L. ⁴ γλυκεῶς. L.

Wedlock; neither will they use impure Sodomy, as the *Phenicians*, *Ægyptians*, *Latins*, large *Greece*, and many other Countries, as the *Persians*, *Galatians*, and all *Asia* use, transgressing the holy Laws of the Immortal God by many Transgressions; for which Reason the Immortal will bring upon all Men Calamities, Famine, Losses, Grief, Wars, Plagues and lamentable Pains; because they would not Honour, after an holy Manner, the Immortal Father of all Mankind, but honour'd Idols, and worshipped Things made by their own Hands, which the same Men will throw away, and hide 'em for shame in the Clifts of the Rocks.

N. B. *This Oracle seems to belong to the Millennium at the end of the World.*

When a new King of *Egypt* shall Reign the seventh in his own Country, and is reckon'd as derived from the Kingdom of the *Greeks*, which the Neighbouring *Macedonians* shall raise, a great King shall come, as a fierce Eagle, out of *Asia*, who shall cover all the Earth with Horse and Foot, and shall beat down all Things, and fill all Places with Misery. And he shall overthrow the Kingdom of *Egypt*, and carry away all the Riches as he departs thro' the great Sea. And then they shall adore on their bare Knees, on the fruitful Earth, the great God and Immortal King; and then all the Idols made by Men's Hands shall be consumed by Fire, and then God shall give great Joy to Men: For the Earth, and the Trees, and vast Flocks of Cattle, shall give true increase of Wine, and sweet Honey, and white Milk, and Bread Corn, which is most acceptable to Men.

ΑΛΛΑ συ μη πολλῶν βροτῶν ποικιλομήτηι κακοφρον,
 ΑΛΛΑ λιπῶν πλεῖστον, στρέψας θεὸν ἱλαστικοῖο.
 Θυε θεῶν ταυρῶν ἐκάλοντασδ'ας, ἠδ'ε καὶ ἀρνῶν
 Πρωτοτοκῶν, αἰγῶν τε περὶ πλομῆραισιν ἐν ὠραις. 565
 ΑΛΛΑ μιν ἱλαστικὸς θεὸς ἀμβροτον, αἶ κ' ἐλεήσει.
 Οὐτ' οὐ γὰρ μόν' οὐ εἰς θεός, κ' οὐκ εἰσὶν ἐτ' ἄλλος.
 Τῷ δ'ε δίκαιοσύνῃ τιμα, καὶ μηδ'ένα θλίβε.
 Ταῦτα γὰρ ἀθανάτ' οὐ κελεται δειλοῖσι βροτοῖσιν.

ΑΛΛΑ συ τὰ μεγαλοῖο θεῶν μῦθον Φυλάξαι, 570
 Ὅπποτε κεν πάντεσσι βροτοῖς λοιμοῖο τελευτή
 ἔλθῃ, καὶ φοβεργίῳ δίκῃ τυχῶσι δαίμυτες,
 Καὶ βασιλεὺς βασιλῆα λαβῇ, χωρὰντ' ἀφελῆται,
 ἔθνη δ' ἔθνεα πορθέσθῃ, καὶ φυλὰ δυνάσται·
 Ἡγεμόνες δ'ε φυγῶσιν ἐς ἀλλήνῃ γαίαν ἀπάντες, 575
 ΑΛΛΑΧΘῇ γέ τε γαῖα βροτῶν, καὶ βαρβαρ' ἀρχὴ
 Ἑλλάδα πορθέσθῃ πᾶσαν, καὶ πῖονα γαίαν
 Ἐξάρυσθῃ πῶλετοιο, καὶ ἀντίον εἰς ἐρμὴν αὐτῶν
 ἔλθωσι, χρυσὸς τε καὶ ἀργυρὸς εἰνεκεν (εἶσαι
 Ἡ φιλοχρημοσύνη κακὰ πημαινύσα πόλεσσι) 580
 Χωρὴ ἐν ἀλλοτρίῃ. ἀταφοὶ δ'ε ἀπάντες ἐσονται,
 Καὶ τῶν μὲν γυῖες τε καὶ ἀγρία θήρια γαῖης
 Σαρκῶν δηλησονται. ἐπ' ἀν δ'ε ταῦτα τελεσθῇ,
 Λεῖψανα γαῖα πελώρ' ἀνηλώσειε θανόντων,
 Αὕτη δ' ἀσπαρξί' καὶ ἀνερστ' εἶσαι ἀπάσα, 585
 Κηρυάσθῃ ταλαινα μυστ' ἄνδρῶν ἀνθρώπων.

Πολλὰ

N. B. *The first part of this Oracle may be applyed to the Conquest of Egypt by the Turks, under Selymus. A. D. 1517, the Year that the Protestant Reformation began.*

Macedonia was conquered by Bajazet the First, and from him Selymus was the Seventh Turkish Emperor, and became a new King of Egypt, and carryed away its Riches in Ships to Constantiople.

But do thou, O Mortal! of a various and evil Mind, leave thy Wealth, turn to God and appease him, Sacrifice to God hundreds of Bulls, and of first-born Lambs, and Goats, at proper Periods, but propitiate the Immortal God, if he may be moved to be Merciful, for he is the only God; and there is not another; and follow Righteousness, and do no Injury to another, for the Immortal commands these Things to poor Mortals.

But do thou avoid the Anger of the great God, when a Destruction by a Plague shall come upon all Men, and they shall be subdued and suffer a terrible Punishment, and when one King shall captivate another, and take away his Land; and one Nation shall destroy another, and the Governors, their People; and all the Princes shall fly into another Land, and change their native Countries; and a Barbarian Empire then ruling, shall destroy all Greece, and shall rob that rich Land of all its Riches, and shall come against it while they strive about their Silver and Gold (and then the love of Riches shall do much Injury to Cities) in a strange Country they all shall lie unburied, and the Vultures and wild Beasts of the Earth shall devour their Carcasses; and when all Things are done, the large Earth shall consume the Reliques of the Dead, and it shall all be unplowed and unsowed, by which Desolation she will declare the Wickedness of innumerable Men.

Πολλα χρονων μνηκη περιτελλομενων ενιαυτων,
 Πελτας και θυρεες, γαισες, παμποικιλα οπλα.
 Ουδε μιν εκ δρυμες ξυλα κοψεται εις πυργς αυ-
 γιν.

Laet. VII. "Και τοτ' απ' ἡελιοιο θεος πεμφει" βασιληα,
 18. Sueton. "Ος πασαν γαιαν παυσει πολεμοιο κακοιο, 591
 Tit. 4.
 Tacit. Jos. Ους μιν αρα κτεινας, οισ δ' ορκια πισα τελεσας.
 Hist. Jud. Ου δε γε ταις ιδιαις βελαις ταδε παντα ποιησει,
 VII. 12.
 (vid. p.
 322.)

Αλλα θες μεγαλοιο πιθησας δογμασιν εδλοισ.
 Λαος δ' αυ μεγαλοιο θες περικαλλεει πλυστω 595
 Βεβρηθως, χρυσω τε και αργυρω, ηδε τε κοσμω
 Πορφυρεω και γαια τελεσφορθη, ηδε θαλασσα
 Των αγαθων πληθυσσα και αρξονται βασιλhes
 Αλληλοισ κοτειν, επαμυνοντες κακα θυμω.
 Ο φθονος εκ αγαθον πελειαι δειλοισι βροθοισιν. 600

Αλλα παλιν βασιλhes εθνων επι τινω δε τε γαιαν.
 Αθροιοι ορμησονται, εαυτοισ κηρα φερουντες.
 Σηκον γαρ μεγαλοιο θες, φωτας αρμης
 Πορθειν βελησονται, οπηνικα γαιαν ικονται,
 Θυσσαι κυκλω πολεως μιαρhi βασιλhes, 605
 Τον θρονον αυτες εκασθω εχων, και λαον απειθη.
 Και ρα θεος φωνη μεγαλη πργς παντα λαλησει
 Λαον απαιδωτον, κενεοφρονα, και κρισις αυτοισ
 Εσεται εκ μεγαλοιο θες, και παντες ολθυνται
 Χειργς απ' αθανατοιο. απουρανοθεν δε πεσυνται 610
 Ρομφαιαι πυρνοι καλα γαιαν λαμπαδες αυγε

Ηξονται

In a great length of Time, in Years to come, there shall be no need of Bucklers, Breast-plates, Darts, and divers sorts of Arms: For neither shall Wood be cut from the Oaks to burn.

N. B. This Oracle seems to be an Exhortation to all the Greeks to make a Reformation, and to threaten Miseries on them if it be not done.

And then God shall send a King from the East, who shall make all the Earth to cease from War, by killing some, and making Leagues with others: and he shall not do all these Things by his own Counsel, But confiding in the Decrees of the great God, which are Good. And the People of the Great God shall come loaded with great Wealth, Gold and Silver, and Purple Garments, and the Earth shall be full of all Plenty, and the Sea furnish'd with all good Things. And then Kings shall begin to be angry with one another, contriving evil Things in their Minds. Envy is not proper for miserable Mortals.

N. B. This Oracle is clear for Christ's second coming the Restoration of the Jews, and the Millennium thereupon.

But the Kings of the *Gentiles* shall again invade the Land with great Multitudes, bringing on themselves a fatal Destruction; for they will design to destroy the Temple of the great God, and the best Men, when they come into that Country. The defil'd *Princes* shall Sacrifice round about the City, every one having his Throne a-part, with his disobedient People: And then God shall speak to all the uninstructed and vain People with a loud Voice; and he who is the great God shall Judge them; and they shall all perish by the Hand of the Immortal; and fiery Swords shall fall from Heaven upon the Earth,

and

Ηξονται μεγάλοι, λαμπρῶσαι εἰς μέσον ἀνδρῶν.
 Γαῖα δ' ἐπαγγυέμερα σαλεύσει· αἰμασι κείνοις
 Χειρὸς ἀπ' ἀθανάτοιο, καὶ ἰχθυὲς οἱ καλὰ πονίον,
 Πάντα δ' ἐθήρῃα γαῖης, καὶ ἀσπερία φύλα πέλινων, 615
 Πάσαι δ' ἀνθρώπων ψυχαί, καὶ πάσα θάλασσα,
 Φριξέει ὑπ' ἀθανάτοιο πρῶσῳπα, καὶ φοβέσθαι.
 Ἡλιβατὺς κορυφὰς τ' ὀρέων, βουβῶν τε πελώρων
 Ρηξέει, κυανέον τ' ἐρεβέσθαι παντίεσσι φανείται.

Ἡέρῃαι δ' ἐφαργγῆες ἐν ἔρεσιν ὑψηλοῖσιν 620
 Εὐσονται πλῆρεις νεκυῶν· ῥάυσσιν δ' ἐπετραί
 Αἱματι, καὶ πρῶδιον πληρώσει πάσα χαράδρα.
 Τείχεα δ' ἀποκρήλα χαμαὶ πρῶσονται ἀπάνια
 Ἀνδρῶν δυσμενέων, ὅτι τὸν νόμον οὐκ ἐγνώσαν,
 Οὐδ' ἐκρίβιν μεγαλοῖο θεῶν, ἀλλ' ἀφρονὶ θυμῷ 635
 Πάντες ἐφορμηθέντες ἐφ' ἱερὸν ἤρατε λόγχας.
 Καὶ κρινεὶ πάντας πόλεμῳ θεὸς, ἠδ' ἐμαχαιρῇ,
 Καὶ πυρὶ, καὶ νετῶ τε κατακλύζοντι καὶ ἔσαι
 Θεῖον ἀπουρανόθεν, αὐτὰρ λιθέσθαι, ἠδ' ἐχαλάζαι
 Πολλὴ καὶ χαλεπὴ, θανάτῳ δ' ἐπὶ τέλει ποδῶν 630
 ἔσαι.

Καὶ τότε γνώσονταί τινες ἀμβροτον, ὅς ταςδε κρινεῖ
 Οἰμῶν τε καὶ ἀλαλαγμῶν κατ' ἀπειρὸν γαῖαν
 ἥξεται, ὀλλυμμένων ἀνδρῶν· καὶ πάντες ἀναυδοί
 Αἱματι λουσονται· πιεῖται δ' ἐπεὶ γαῖα καὶ αὐτὴ
 Αἱματῶν, ὀλλυμένων, κορεσσονται θήρῃα σαρκῶν.

Αὐτῶν μοι ταςδε πάντα θεὸς μέγας αἰεὶας τε
 Εἶπε προφητεύσας· ταςδε δ' ἐσέεται οὐκ ἀτελέσας,
 Οὐδ' ἀτελεύτηλα, ὅτι κεν μόνον ἐν φρεσὶ θεῖη.
 Ἀψύσσον γὰρ πνέοντα θεὸς πελέει κατὰ κόσμον. 640

and great Lamps of Fire shall come and shine amongst Men; the Earth also, which is the common Parent, shall be shaken in those Days by the hand of the Immortal, and the Fish in the Sea, and all the wild Beasts on the Land, and infinite Flocks of Birds, and all the Souls of Men, and all the Sea, shall tremble at the Presence of the Immortal, and be afraid; he shall break open the high Tops of the Mountains, and the vast Hills, and the dark Place of the Dead shall appear to all, and the Airy Caverns in the high Mountains shall be fill'd with the Dead, and the Rocks shall flow with Blood, and many Channels shall fill the Plains, and all well-built Walls shall fall down upon the Earth, which wicked Men built, because they knew not the Law and Judgment of the great God, but foolishly lift up their Weapons against the Holy Place; and God shall condemn them all to be destroy'd by War, and Slaughter, and Fire, and a Deluge of Rain, and Sulphur shall descend from Heaven, and Hail-stones, many and grievous; and the four-footed Beasts shall die; then they shall know the Eternal God, who does these Things. The Lamentation and Cry of the Men that perish shall come upon the large Earth, and they shall become Mute, and be washed in their own Blood, and the Earth shall drink the Blood of the Slain, and wild Beasts shall be fill'd with Flesh.

N. B. This Oracle, seems clearly to belong to the War under Gog in Ezekiel and the Apocalypse, after the Millennium is over.

The Great Eternal God himself commanded me to Prophecie all these Things, and they shall not be in vain, nor imperfect, when he has once put them into my Mind; for the Spirit of God is infallible through all the World,

Then

Τιοι δ' αὖ μεγαλοιο θεὸς περὶ ναὸν ἀπαντες
 Ησυχίως ζήσονται ἀφροσύνηται ἐπὶ τῆτοις,
 Οἷς δώσει κτίσης, οὐ δίκαιοκρίτης τε μοναρχῶ.
 Αὐτῶ γὰρ σκεπασθεῖ μόνῳ, μεγαλῶς τε παρ-
 σας

Κυκλόθεν ὡσεὶ τειχῶ ἔχων πυρὸς αἰθομήνιοι. 645

Ἀπὸ λεμοὶ δ' ἐσονται ἐν ἀσέσιν, ἢ δ' ἐνὶ χώραις.

Οὐ χεὶρ γὰρ πολεμοιο κακοῦ, μάλα δ' ἐσσεταί αὐτοῖς
 Αὐτῶ ὑπερμαχῶ, ἀθανάτῳ, καὶ χεὶρ ἀγίοιο.

Καὶ τότε δὴ νῆσοι πάσαι πόλεις τ' ἐρεῶσιν,

Ὅπποσον ἀθανάτῳ φίλει τὸς ἀνδράς ἐκείνους. 650

Πάντα γὰρ αὐτοῖσιν σὺν αἰῶνι, ἢ δὲ βοηθεῖ,

Οὐρανῶ, ἥλιος τε θεήλατῶ, ἢ δὲ σελῶνι.

Γαῖα δὲ παλῶν τετρασάλευσεται ἡμασὶ κείνοις.

Ἦδ' αὖ ἀπὸ σωματῶν λόγον ἀξέσσι δ' ἐνὶ ὕμνοις

Δάτε πεσόντες ἀπαντες ἐπὶ χθονὶ, λίσσώμεθα 655

Ἀθανάτον βασιλῆα, θεὸν μέγαν, αἰνῶν τε.

Περὶ πῶν πύργῳ ναὸν, ἐπεὶ μόνῳ ἐστὶ δύναμις,

Καὶ νόμον ὑψίστοιο θεὸς φράζώμεθα πάντες,

Ὅς τε δίκαιοτατῶ πελεῖται πάντων κατὰ γαῖαν.

Just. Paræne. " Ἡμεῖς δ' ἀθανάτοιο ¹ τριβὺς πεπλανημένοι ἡμεῖς,

p. 16, 17. " Ἔργα ² τε χειροποίητα ³ σεβασμέθα ἀφρονὶ ⁴ θυμῳ,

" ⁵ Εἰδῶλων ξοάνων τε καταφθιμένων ἀνθρώπων.

Ταῦτα βόησσι ψυχὰς πῶν ἀνθρώπων.

Δεῦτε θεὸς κατὰ δῆμον ἐπὶ σωματέσσι πεσόντες,

Τερψώμεν ὕμνοισι θεὸν γλυκύν κατ' οἴκους, 665

Ἐχθρῶν ὅπλα πορίζομεν κατὰ γαῖαν ἀπασαν,

Ἐπὶ χερσῶν μῆκη περὶ ἐλλομενῶν ἐνὶ αἰῶνι,

Πέλτας καὶ θυρεὺς, κορυθὰς, παμποίκιλα θ' ὅπλα,

Πολλὰ δὲ καὶ τοξῶν πλῆθ' ἐλκῶν, ἀδίκων τε.

Οὐδὲ γὰρ ἐκ δρυμὸς ξύλα κοψέλαι ἐς πύργους αὐγίῳ. 670

Ἀλλὰ

¹ τριβὺς. J. ² δέ. J. ³ γεγραμμένων. J. ⁴ μυθῳ. J. ⁵ εἰδῶλα. J.

Then shall all the Sons of the great God live in quiet about his Temple, and shall rejoice in all these Things, which the Creator will give, who is the Righteous Judge and Monarch. For he alone shall protect them, and greatly assist them, as a Wall round them of flaming Fire; they shall be without Wars in their Cities, and in their Countries, for the force of evil War shall be gone: He shall be their Defender, who is the Immortal, and the Hand of the Holy shall protect them: And then all the Islands and Cities shall say, how much the Immortal loves those Men, for all things fight for them, and help them. The Heavens, and the Sun mov'd by God, and the Moon, and the Earth the Mother of all shall be moved in those Days, and they shall sing a pleasant Hymn with their Lips; Come let us fall all on the Earth, and entreat the Immortal King, the Great and Eternal God; let us send [Oblations] into his Temple, for he is the only Governor; and let all us declare the Law of the Supream God, which is the most Righteous of all the Laws that are, on the Earth. But we have erred from the Path of the Immortal, and thro' a foolish Mind have we worshipped Statues made by Mens Hands, the carv'd Images of Mortal Men; thus shall the Souls of faithful Men cry out. Come, let all the People of God fall on their Faces, let us please God our Father in every House by our Hymns.

We have gained our Enemies Arms, in every Land, for the length of seven Years to come, and also the Shields and Breast-plates, and Helmets, and all sorts of Arms, and Bows, and many Arrows, or Darts of a wicked Invention, for Wood shall not be cut off the Oaks for the Fire.

But

But thou O miserable *Greece* ! cease from proud Thoughts, and intreat the Immortal Conqueror, and observe and send into this City the People that want Wisdom, who belong to the Holy Land of the most High ; do not move a *Camarina*, it is better to let it alone, nor move a Panther from his Den, least you suffer Injury by it, But abstain : Neither entertain in your Breast proud Anger, which provokes you to quarrelling and fighting ; but serve the great God, that you may abstain from these Things. When this shall be at an end, the great Day will come upon good Men, the beginning of happy Times, for the Earth which is the Producer of all Things, shall yield to Men the best and Infinite Fruit ; Corn, Wine, Oyl, and the sweet Hony, Drink from Heaven, the Fruits of Trees, and the Acorns ; and fat Cattle, and Beasts, and Lambs from Lambs ; and Kids from Goats, and sweet Fountains shall flow with the whitest Milk ; and the Cities shall be full of good Things, and the Fields shall be fruitful, and there shall be no Sword in the Earth, nor warlike Tumult, nor shall the Earth groan any more by an Earthquake ; there shall be no Wars, nor Drought upon the Earth, nor Hail to waste the Fruit ; but there shall be a great Peace in all the Earth, and one King shall live in Friendship with another to the end of the World ; and the Immortal, who lives in the Heavens adorn'd with Stars, shall give a common Law to all Men in all the Earth, and instruct miserable Men what Things must be done.

For

Lact. de Ira
22. Eryth-
raea.

Αυτοῖς γὰρ μόνῳ εἰς θεῷ, κ' ἔκ εἰν ἐτ' ἀλλῷ.
Αὐτὸς καὶ πυρὶ φλέξειεν χαλεπὸν μῦθον ἀνδρῶν.
Ἀλλὰ κάλαπτοσαντες ἑμὰς φρένας ἐν στήθεσσι, 700
" Ἰ Φύγετε λατρίας ἀδικίας· τῷ ζώντι λατρεύετε·
" Μοιχείαν πεφυλάξο, καὶ ἀκρεῖτον ἀρσενῶν ἀνδρῶν.
" Τῷ δ' ἰδίαν γυναικὸν παίδων τρέφε, μὴδ' ἐφονεύσης.
" Τοῖς δ' ἐγὰρ ἀθάνατος" κεχολώσεται, ὅς κεν ἀ-
μαρτή.

Lact. VI.6.
differt.
Erythraea

Καὶ τότε δ' ἐξεγερεὶ βασιλῆιον εἰς αἰῶνας 705
Πάντας ἐπ' ἀνθρώπους, ἅγιον νόμον ὅπως ἐδῶκεν
Εὐσεβέσιν, τοῖς πᾶσιν ὑπερχετο γαίαν ἀνοίξαι,
Καὶ κόσμος τε πύλας μακάρων, καὶ χαρματα πάντα,
Καὶ νόμιον ἀθάνατον αἰώνιον εὐφροσύνην τε.
Πᾶσης δ' ἐκ γαίης λίβανον καὶ δῶρα πρὸς οἰκούς 710
Οἰσσι μεγαλοῖο θεῶν. κ' ἔκ εὐσελῆς ἀλλῷ
Οἰκῶν ἐπ' ἀνθρώποισι καὶ εὐστομῶσι πυθέσθαι,
" Ἀλλ' οὐκ ἐδῶκε θεῷ 2 πῖσον ἀνδρά" γεραιρεῖν.
Τῷ γὰρ καλεῖται βροτοὶ μεγαλοῖο θεοῖο.
Καὶ πᾶσαι πεδίοιο τριβοὶ, τὸ τρηχέες ὄχθαι, 715
Οὐρεὰ θ' ὑψηλὰ, καὶ ἀγροὶ κυματὰ πόντος,
Εὐβάτα δ' ἡ καὶ εὐπλοὰ εὐσελῆς ἡμᾶσι κείνοις.
Πᾶσα γὰρ εἰρήνη ἀγαθῶν. ἐπὶ γαίαν ἱκνείται,
Ρομφαίαν τ' ἀφελᾷς θεῶν μεγαλοῖο προφῆται·
Αὐτοὶ γὰρ κρείται τε βροτῶν, βασιλεῖς τε δίκαιοι. 720
Ἔσαι δ' ἡ καὶ πλεῖστ' ἐν ἀνθρώποισι δίκαιῳ.
Αὕτη γὰρ μεγαλοῖο θεῶν κρείστος εὐσέτα ἀρχή.
Εὐφρανθήτι κόρη, καὶ ἀγαλλεο· σοὶ γὰρ ἐδῶκεν
Εὐφροσύνην αἰῶνος, ὅς σε χρόνον ἐκτίσῃ καὶ γένῃ·
Ἐν σοὶ δ' οἰκήσῃ, σοὶ δ' ἐσσεύεται ἀθάνατον φῶς. 725

Ἰ Ἐν

1 Φεύγε δὲ λατρίας ἀνομίας θεῷ ζώντι λατρεύετε,
Μοιχείας τε φυλάσσε, καὶ ἀρσενῶν ἀκρεῖτον ἀνδρῶν. L.
2 Αὐτὸν L. 3 πῖσιν ἀνδράσι. L.

For he is the only God, and there is no other besides him; and he shall burn the fierce strength of Men by Fire: But follow my Counsel in your Minds, quickly fly all unwarrantable Worship, and serve the living God; avoid Adultery and the Confusion of Sodomy; and nourish your Children; and do not kill them: for with such Offenders the Immortal will be Angry. Then he shall raise a Kingdom for ever over all Men, when he hath given a holy Law to the Righteous to all whom he promis'd to open the Earth; and the Gates of the Blessed, and all Joys, and an Immortal Mind, and Eternal Chearfulness: out of every Country they shall bring Frankincense, and Gifts to the Houses of the Great God, and there shall be no other House to be enquired for by the Generations of Men that are to come, but that which God has given to be honoured by faithful Men, for Mortals call him the Son of the great God. All the Paths of the Fields, and rough Shores, and high Mountains, and the raging Waves of the Sea, shall be easily passed and sailed through in those Days: for all Peace shall happen to the Good, through all their Land; the Prophets of the great God shall take away all Slaughter, for they are the Judges of Mortals, and the righteous Kings, and there shall be just Riches for Men; for the Government of the great God shall be just Judgment. Rejoyce, O Virgin, and be glad, for he that hath created Heaven and Earth hath given thee Eternal Joy, he shall live in thee, and shall be to thee eternal Light.

Laet. VII. " Εν δὲ λυκοὶ τε καὶ ἀρνὲς ἐν ἔρσειν ἀμμις ἐδόν-
24. Ery-
thraea. ται

" Χορτὸν, παρδάλιες τ' ἐρφοῖς ἀμα βοκησονται,
" Ἀρκτοὶ σὺν μοχλοῖς νομαδες αὐλιόδησονται,
" Σαρκοβορθὸν τε λέων ἀχυρὸν φαίνεται ἐπὶ φατνῆς
" Ὡς βῆς καὶ παιδες μαλα νηπιοὶ ἐν δεσμοῖσιν 730
Ἀξῶσιν· πηρὸν γὰρ ἐπὶ χθονὶ θῆρα πλοῖται,
Καὶ βρεφῆες δ' ὄρακοντες ἀμα σφίσι κοιμησονται,
Κ' οὐκ ἀδίκησιν· χεὶρ γὰρ θεὸς ἐσσετ' ἐπ' αὐτῆς.
Σημα δὲ σοὶ ἐρεῶ μαλ' ἀριφραδες, ὡς τε νοῆσαι
Ἦνικα δὴ πάντων τὸ τέλος γαῖῃφι γῆναι, 735
Ὅπποτε κεν ῥομφαίαι ἐν ἔρανῳ ἀσεργεντι
Εὐνυχίαι ὀφθῶσι πρὸς ἑσπεραν, ἠδὲ πρὸς ἡῷ,
Αὐλικά καὶ κονιορτὸς ἀπουρανοθεν πρὸ φερῆλαι
Πρὸς γαῖαν ἀπασαν, καὶ οἱ σέλας ἡελίοιο
Ἐκλείψει κατὰ μέσσον ἀπ' ἔρανῳ, ἠδὲ σελήνης 740
Ἀκτίνες προφανῶσιν, καὶ ἀψ' ἐπὶ γαῖαν ἰκονταί,
Αἱματι καὶ σαγόνεσσι, πέτρων δ' ἀπὸ σημα γῆνται,
Ἐν νεφέλῃ δ' ὄψεσθε μαχίῳ πέζων τε καὶ ἱππέων
Οἷα κωπηγεσίῳ θηρῶν ὀμιχλήσιν ὁμοίῳ
Τὸτο τέλῳ πολέμοιο τέλει θεὸς ἔρανον οἰκῶν. 745
Ἀλλὰ χρὴ πάντας θῦεν μεγαλῷ βασιλῇ.
Ταῦτα σοὶ Ἀσσυρίης· Βαβυλωνία τείχεα μακρὰ
Οἰσερμανῆς προῆλπεσσα, ἐς Ἑλλάδα πεμπομένην
πυρ
Πᾶσι προφητεύουσα θεὸς μύθυματα θνητοῖς,
Ὡς τε προφητεῦσαι με βροτοῖς ἀνιγμάτα θεία. 750

1 Οἱ δὲ λυκοὶ σὺν ἀρνέσιν ἐν ἔρσειν ἀμιλλανταί
Χορτὸν γὰρ λυγρὰς τ' ἐρφοῖσιν ἀμα βοσκονται,
Ἀρκτοὶ σὺν μοχλοῖσιν οἷα καὶ πᾶσι βροτοῖσι.
Σαρκοβορθὸν τε λέων φαγεται ἀχυρὸν παρὰ φατναῖς.
Σὺν βρεφῆσιν τε δ' ὄρακοντες ἀμα τοῖσι κοιμησόνται." L.

The Wolves and Lambs shall eat Herbs together in the Mountains, and the Panthers shall feed together with the Kids, and the Bears shall be kept with the Calves in the same place, and the Carnivorous Lyon shall eat Straw out of the Manger, as an Ox, and very young Children shall bind them in Bonds; and an infirm Creature shall affright a wild Beast, and Dragons shall sleep with Infants, and not hurt them, for the hand of God shall be over them.

But I will tell you very clearly the Signs whereby you may know when the end of all these things shall happen on the Earth: When Swords shall be seen in the Night, towards Sun-setting or Sun-rising, in the starry Heavens, and a Dust descends from Heaven suddenly upon all the Earth; and the sight of the Sun shall fail in the middle of its Course in the Heavens; and the Beams of the Moon shall shine, and shall pleasantly come to the Earth with Bloody Drops; and the Rocks shall give a sign, and in a Cloud ye shall see the Fight of Horse-Men and Footmen like the Croud made in the hunting of wild Beasts; this end God who lives in Heaven will give to War, but all ought to Sacrifice to the great King. These things I prophecy'd to the World concerning God's Wrath upon Mortal Men, when I was inspired with a Fury, and left the high Walls of *Babylon* in *Assyria*: and I am a Fire sent to *Greece* to foreshew to Men these divine Ænigma's by Prophecies.

ΒΙΒΛΙΟΝ Δ.

Κλυε λεως Ασιης μεγαλαυχεο, Ευρωπης τε,
 Οσσα μελιφθεικτοιο δια σομαλ^Θ μεγαλοιο
 Μελλω αφ' ημετερ⁸ παναληθεα μαντευεαδ⁸,

Clem. Alex.
 ad Græcos.
 p. 32, 33.

“ Ου ¹ ψευδ⁸ Φοιδ⁸ ² χρησμητοργ⁸, ον τε ματαμοι
 “ Ανθρωποι θεον ειπον, επεψευσαντο δε μαντιν ⁵
 “ Αλλα θε⁸ μεγαλοιο, τον ⁸ χερ⁸ επλασαν αν-
 δρων,

“ Ειδωλοισ αλαλοισι λιθοξεσοισιν ομοιον.
 Ουτε γαρ οικον εχει, ναω λιθον ιδρυθεντα,
 Κωφοταλον, νωδον τε, βροτων πολυαλγεα λωβ^ω.
 Αλλ' ον ιδειν εκ εσιν απο χθον^Θ, εδε μετρησαι, ¹⁰
 Ομμασιν εν θνητοισι, χειρ ⁸ εκ επλασε θνητων.
 Ος καθορων αμα παντας, υπ' εδεν^Θ αυτος οραται.
 Ου νυξ τε δνοφερη τε και ημερη, ηελι^Θ τε,
 Αστρα, σελ^ωη τε, και ιχθυοεσσα θαλασσα,
 Και γη, και ποταμοι, και αεναων πομα πηγων, ¹⁵
 Κτισματα πρ⁸ς ζω^ω, ομβρι ⁸ αμα καρπον α-
 ρερ⁸ης

Τικλον^ιες, και δενδρα, και αμπελοι, ηδε τ' ελαιαι.
 Ουτος μοι μασι⁸α δια φρεν^Θ ηλασεν εισω,
 Ανθρωποισ οσα νυν τε και οπποσα γινε^ιαι αυθις,
 Εκ πρωτης γ^ωης αχρ⁸ς ενδεκατης αφικεαδ⁸, ²⁰
 Ατρεκεως κα^ιαλεξα^ι. απαντα γαρ αυτος ελεξεν
 Εξανυων. συ δε παντα λεως επα⁸κε Σιβυλλης
 Εξ οσι⁸ σομαλ^Θ φων^ω πρ⁸χεν^ωι^Θ αληθη.

Justin. Pa-
 ræh. p. 17.

“ Ολβιοι ³ ανθρωπων κεινοι κατα γαιαν εσονται,
 “ Οσοι δη σε⁸ξ⁸σι με⁸αν θεον αλογεοντες, ²⁵
 “ Πρην φαγειν, πιειν τε, πεποιθοτες ασεβησιν.

Οι

¹ Ψευδ^Θ. Cl. ² χρησμηγορ⁸ν. Cl. ³ ανθρωποι. J.

BOOK IV.

Hear O you boasting People of *Asia* and *Europe*, what most true things I am ready to Propheſie: they ſhall be all declared in pleaſant Verſes from my own great Mouth; which is not the Interpreter of the Lies of *Phœbus*; of him I mean whom vain Men call a God, and falſly pretend that he can Propheſie; but of the great God, who is not made by Mens Hands like to dumb Idols hew'd out of Stone, neither has he a Houſe, nor is a Stone ſet up in a Temple, dumb and deaf, which is a pernicious Scandal to Men; of him whom none can ſee from the Earth, nor meaſure with their Mortal Eyes, and whom no Hand of Mortals made; He ſees all Men at once, but is ſeen of none himſelf; His is the dark Night, the Day, the Sun, Stars and Moon, and the Sea full of Fiſh, the Land, and the Rivers, and the Water of the overflowing Springs, Creatures for Food and Showers to produce the Fruits of the Earth, and Trees, and Vines, and Olive Trees: This is he who vehemently excites my Mind to declare truly to Men both things that are preſent, and things that will come hereafter, from the firſt Generation to the eleventh, for he reveal'd them compleatly to me. But you O People hear the Voice of the Sibyl who from her holy Mouth ſpeaks theſe true Prophecies.

Thoſe Men ſhall be happy on the Earth that love the great God, giving Praise to him before they eat and drink, depending on their Piety to him;

Clem. Alex. "Οι ¹ νηες μὲν ² πάντας ³ ἀποσφραδίσιν" ἰδόντες,
 ad Gentes. "Καὶ βώμης, εἰκαυὰ λίθων ⁴ ἰδρυμάτια κωφῶν,
 p. 43. (dif- " ⁵ Αἱμασιν ἐμψυχῶν μεμιασμένα, καὶ θυσιῇσιν
 fert.) " Τετραποδῶν· βλέψας δ' ἐν^Θ θεὸς εἰς μέγα κυ-
 δ^Θ," 30

Ούτε φόνον ρεζάντες ἀτασθαλόν, ἕτε κλοπαίου
 Κερδ^Θ ἀπειρὸν ἐλόντες· ἀδὴ ρυγίσα τέτυκται
 Οὐδ' ἀρ' ἐπ' ἀλλοτρίης κοίτης πόδον ἀχρεὺν ἐχόν-
 τες,

Οὐτ' ἐπὶ ἀρσεν^Θ ὑβρίν ἀπεχθεσίῃ συγάρῳ τε.
 Ὡν τρεῖς, ἀσεβίῳ τε, καὶ ἠθεὰ ἀνέρες ἄλλοι 35
 Οὐ πότε μιμησόνται, ἀναιδεῖν ποθεόντες·
 Ἀλλ' αὐτὸς χλῆν γέλῳ τε μυχθίζοντες,
 Νηπιοὶ ἀφροσυνῇσιν ἐπιψάσονταί ἐκείνοις,

Clem. A-lex. Pædag. "Ὅσ' αἰετοὶ ρέξουσιν ἀτασθαλὰ καὶ κακὰ ἐργα.
 III. 3. Init. " Δυσπίστον γὰρ ἀπαν μερῶν γῆ^Θ. ἀλλ' ὅταν
 Lact. VII. ἡδὴ 40

23. (dif- " Κόσμος καὶ θνητῶν ἐλθὴ κρίσις, ὡς θεὸς αὐτὸς
 fert.) vide " Ποιήσει, κρίνων ἀσεβεῖς ⁶ ἀμὰ τ' ἀσεβέας τε.
 IV. 539. " Καὶ ⁷ τὰς δυσσεβέας μὲν ⁸ ὑπὸ ζοφόν ⁹ ἐμπαλὶ
 πεμψεί,

Omittit L. Καὶ τότε ἐπιγνώσονταί οσὴν ἀσεβειαν ἐρέξαν.
 " ¹⁰ Εὐσεβεῖς δ' ἐμψύχουσιν ἐπὶ ζειδῶρον ἀρετῶν," 45
 [Ὅσοι δ' εὐσεβεῖσι παλιν ζήσουσ' ἐπὶ γαίης. L.]
 Πνῦμα θεὸς δόν^Θ ¹¹ ζώω θ' ἀμὰ καὶ βίον αὐτοῖς.
 Ἀλλὰ τὰ μὲν ¹² δεκάτη γῆμα μάλα πάντῃα τελεῖται.
 Νυν

¹ νῆες. Cl. ² ἀπαντας. J. ³ ἀπαρνησόνται. J. & Cl.
⁴ ἀφιδρυμάτια J.
⁵ Καὶ λιθινὰ ξοανα, καὶ ἀγαλμάτια χειρποίητα,
 Αἱματι ἐμψυχῶ μεμιασμένα καὶ θυσιῇσιν
 Τετραποδῶν, διποδῶν, πῆλυνων θηρῶν τε φονοῖσι. Cl.
⁶ θ' ἀμὰ. L. ⁷ τότε. L. ⁸ ἐπὶ. L. ⁹ ἐν πνεύματι. L.
¹⁰ Καὶ τότε δυσσεβέας μὲν ἐπὶ ζοφόν ἐν πνεύματι πεμψεί."
¹¹ τιμῶν. L. ¹² forte. δ' ἐνδεκάτη ut ver. 20. prius.

and who avoid all the Idol-Temples they see, and their Altars, and vain Statues of deaf Stones, which are polluted with the Blood of Mankind, and the Sacrifices of four-footed Beasts, but have regard to the great Glory of the one God; who neither commit cruel Murders, nor get great Gains by Thefts, nor, what is most horrible to be done, have any shameful Inclination to Adultery, nor to vile, odious, and loathsome Sodomy; whose pious Life and Conversation other Men who delight in Impudence will not imitate, but will deride them with Scorn and Laughter, and foolishly forge Calumnies against them as guilty of those wicked Actions which themselves perpetrate; for all Mankind are hard to believe: but when the Judgment shall come, both of the World and of Men, which God himself shall execute, judging both the wicked and the righteous, he will send the wicked again into Darkness, and then shall they know the great Impiety they have committed: but the righteous shall remain on the fruitful Earth, the Spirit of God giving them Life and Victuals, all these things shall be finished in the tenth Age.

Νυν δ' οσ' απο πρώτης γμεης εσέλαι, ταδε λεζω.

Πρωτα μεν Ασσυριοι θνητων αρξουσιν απαντων,
Εξ γμεας κοσμοιο διακρατεοντες εν αρχη· 50

Laet. de Ira. 23. “ Εξ 8 μλωισαντις επερανιοιο θεοιο

“ Αυταισιν πολεσιν τε και ανθρωποισιν απασι

“ Γλω εκαλυψε θαλασσα, κατακλυσμοιο ραγυτις.

Medi (k) Ους Μηδοι καθελοντες επωχησασι θρονοισιν.

Οις γμεαι δυο μουσαι, εφ' ων ταδε εσέλαι εργα· 55

Laet. VII. 19. Simile. Νυξ εσαι σκοτοεσσα μεση εν ηματις ωρη,

Ασρα δ' απουρνοθεν λειπει, και κυκλα σελιωης·

Γη δε κλονω σεισμοιο τινασσομνη μεγαλοιο,

Πολλας πρλωιζειε πολεις, και εργ' ανθρωπων·

Εκ δε βυθου τοτε νησοι υπερκυψασι θαλασσης. 60

Αλλ' οταν Ευφρητης μεγας αιματι πλυμμυρηται,

Και τοτε δη Μηδοις Περσαισι τε φυλοπισ αινη

Στησεται εν πολεμω, Περσων δ' υπο δουρασι Μηδοι

Πιπλοντες, φδζονται υπερ μεγα Τιγρις υδωρ.

Περσων δη κρατις εσαι ολας κοσμοιο μεγαισον. 65

Οις γμεη μια κειται ανακτορης πολυολβου.

Εσαι δ' οσσα κεν ανδρες απδυχονται κακα εργα,
Φυλαπισδες τε, φονοιτε, διχοσασιαι τε, φυλαι τε,
Πυρτων πρλωισμοι τε, ανασασιαι τε πολλων·

Εσαι

N. B. *This Oracle is a kind of Proem or Summary of the Contents of the whole Book.*

But now I will relate those things which will happen from the first Generation.

First of all, the *Assyrians* shall govern all Men for six Ages, reigning over the World from the Time that the Sea covered the Land, by the Inundation of a Deluge, when the God of Heaven was angry with the Cities and with all Men. Those the *Medes* will supplant, and reign in their Throne. But they shall continue only two Ages; in which time these things shall happen; there shall be a Darkness like that of the Night, in the middle of the Day, and the Stars shall be wanting in the Heavens, and the Circle of the Moon, and the Earth shall be moved with a great Earthquake, joyn'd with a Noise, and shall overthrow many Cities and Works of Men, and Islands shall rise from the bottom of the Sea: but when the great River *Euphrates* shall afford an Inundation of Blood, then shall be a grievous Fight between the *Medes* and *Persians*; and the *Medes* being conquer'd by the *Persians*, shall fly over the great River *Tigris*, and the *Persian* Power shall be the greatest in all the World, and it shall be a most happy Monarchy for one Generation.

N. B. *This Oracle belongs to that Battle between the Medes and the Persians, which is recorded by Herodotus; and the general Succession of the Monarchies here agrees in the main with the Bible, and with the best Histories of the World.*

Then shall those evil Deeds be done which all Men hate, Fights, Murders, Seditions, and Flights, the Subversion of Towers, and Insurrections of Cities.

When

Ελλάς όταν μεγαλῶν^Θ ἐπὶ πλατύν Ἑλλησπόντον
 Πλάση, βρυξή δ' Ἀσίδι βαρείαν κηρὰ φέρῃσα. 71
 Αὐτὰρ ἐς Αἰγυπτιον πολυαῶλακα, πυρρὸν τε,
 Διμ^Θ ἀκαρπὴν τε περὶ πλομῶν ἐνιαυτῶν
 Εἴκοσι φοιτήσῃ, σαχυήφορ^Θ ἥνικα Νεῖλ^Θ
 Ἀλλοθὶ τ' ὑπο γαίαν ἀποκρύψῃ μέλαν ὕδωρ. 75

Ελλάδι δ' ἐξ Ἀσίδος βασιλεὺς μέγας ἐγχ^Θ
^{αἰρῶς}
 Νηυσὶν ἀμείρητοισι, τὰ μῦν βυθὸς ὑγρὰ κελύθῃ
 Πεζεύσει, πλεύσει δ' ἐπεὶ μοῦν^Θ ἀποσι πατεῖται,
 Ὀν φυγὰς ἐκ πολέμου δαίην ὑποδείξειαι Ἀσίδι.

Σικελίῳ δ' ἐταλαιναν ἐπιφλέξει μάλα πᾶσαν 80
 Χεῦμα πυρρὸς μεγαλοῖο, ἐράζαμνος φλογ^Θ Αἰ-
^{τνης,}

Ἡ δ' ἐβροτῶν μεγάλη πέσεται πόλις εἰς βάθυ
^{χεῦμα}

Ἔσαι δ' Ἑλλάδι νεικ^Θ ἐπ' ἀλλήλοισι δ' ἐμανενίῃς
 Πολλὰς πρῶιζῃσι πόλεις, πολλὰς δ' ὀλεσῃσι
 Μαρναμῆοι. το δ' ἐν νεικ^Θ ἱστοροπὸν ἀλλήλοισιν. 85
 Ἀλλ' ὅταν ἐς δεκάτην γῆνι μέρῃων χροῖ^Θ
^{έλθῃ,}

Καὶ τότε μῦν Πέρσαις ζυγὰ δαλῖα καὶ φοβ^Θ ἔσαι.
 Αὐτὰρ ἐπεὶ σκηπτοῖσι Μακρόνους ἀχρησῇσι,
 Ἔσαι καὶ Θηβαῖσι κακὴ μετοπίδεν ἀλώσις,
 Καρὲς δ' οἰκησῃσι Τυρρῶν, Τυρροὶ δ' ἀπολούνται. 90

Tertul. de
 Pallio. II. p.
 132. (vide
 III. 405.
 VIII. 717.)

Καὶ Σάμον ἀμμ^Θ ἀπᾶσαν ὑπ' ἡιονέσσι καλύψῃ.
 Δηλ^Θ δ' ἔκετι δηλ^Θ, ἀδῆλα δ' ἐπάντα τὰ Δήλου.
 Καὶ Βαβυλῶν μεγάλη μῦν ἰδεῖν, μικρὰ δ' ἐμαχεῖσθαι,

Στήσεται

When boasting *Greece* shall Sail to the broad *Hellespont*, and shall make great Devastations in *Asia*. But in fruitful *Egypt*, in future Years there shall be a Famine, and Sterility, though it be exceeding fit for the Plow and Corn, and this shall continue there twenty Years; when *Nile* which makes *Egypt* abound in Corn, shall in some other Place hide its black Water under the Earth.

N. B. *This twenty Years Famine in Egypt, is not I think mentioned by the Historians.*

A great King shall lift up his Spear, and come from *Asia* into *Greece*, with innumerable Ships; he shall come on foot over the Sea, but shall sail alone on the dry Land, whom miserable *Asia* shall receive when he flies from that War.

N. B. *This Oracle belongs plainly to the Expedition of Xerxes into Greece, his Defeat there, and his shameful Flight thence.*

A fiery Torrent shall break forth from *Ætna*, and terribly burn all miserable *Sicily*; and the great City of *Men* shall fall into the deep Sea. And there will be Discord in *Greece*, and when they are enrag'd against one another, they shall destroy many Cities, and kill many by fighting, but the Victory shall be doubtful amongst 'em.

But when the Time of *Men* shall come to the tenth Age, then shall the *Persians* be brought into Subjection and Slavery, and be terrified.

But when the *Macedonians* shall glory in their Dominions, then the *Thebans* shall be subdued; the *Carians* shall inhabite *Tyre*, and the *Tyrians* shall perish; then Sand shall cover all *Samos* at the Shoar, and *Delos* shall appear no more, but shall intirely vanish; and *Babylon* shall appear great, but shall prove little, and in vain depend upon its unprofitable Walls.

The

Στησέλαι αχρηστοισιν επ' ελπισι τειχιθαισα.

Βακτρα κατοικησσι Μακηδονες. οι δ' απο Βακτρων

Και Συσων φευξονται εφ' Ελλαδα γαιαν απαντες.

Strabo I. " Εσέλαι εσομυοις, οτε Πυραμ¹ αργυροδίνης

(53) 91. " Ηιονα προχων ιερων εις² νησον ικηλαι.

XII. (537) 810. Και Συβαρις πεσειται, και Κυζικ³, ηνικα γαιης

Βραστομενης σεισμοισι πιπλισιν αι πολεις. 100

Pausan. Co. Ηξει και Ροδιοις κακον υσατον, αλλα μεγαλον.

rinth. p. 97. Ουτε Μακηδονιης αι κρατος, αλλ' απο δυσμων

Tertul. A. Ιταλ⁴ ανθισει πολεμ⁵ μεγας, ω υπο κοσμ⁶

pol. 40. Λατρεσει δελειον εχων ζυγον Ιταλισησι.

Καρχηδων και σεις χαμαι πας πυρ⁷ ερεισει. 105

Τλημον Λαοδικεια, σε δε τρωσει ποτε σεισμ⁸

Πρωιξας, σισει δε παλιν πολιν Αρρυαγχαν.

Και συ Κορινθε ταλαινα, τελω ποτ' εποψει αλωσιν.

Pausan. Co. Ω³ Λιβυες μυρα καλα, σεδ' ουποτε βραστομενη χθων

rinth. p. 97. Πρωιζει, πρωιης δε κλονω πιπλισ' επι γαιαν, 110

Εις ετεραν δξη προφυγειν χθονα, οια μελοικ⁹.

Αρμυρη δε τε και σε μενει δελει¹⁰ αναγκη

Ιταλοθεν, νηον δε δεσ μεγαν εξαλαπαζει.

Ηνικα δ' αφροσυνησι πεποιθοτες, Δισεβω μεν

Ριψσι, συγαργν δε φονον τελεσσι προνηων, 115

Και τοτ' απ' Ιταλιης βασιλευς μεγας οια τε δρατης

Φευξετ' αφανι¹¹, απισ¹², υπερ πορν Ευφρητοιο,

Dion in Οπποτε δη μητρων αγ¹³ συλαργιο φονοιο

Nerone. Τλησέλαι, αλλα τε πολλα κακη συν χειρ¹⁴ πιθησας.

LXII. 709.

Πολλοι

¹ Ευρυοδίνης, ² Κυπρον, Str. bis, ³ Λυκίης.

The *Macedonians* shall inhabite *Bactra*, and all they which inhabite *Bactra* and *Susa* shall fly into *Greece*. There shall be a time in future Ages when Silver-stream'd *Pyramus*, which flows by the Shore, shall come to the holy Island. The Cities of *Sybaris* and *Cyzicus* shall fall when the Earth shall spew out Water, and cause Earthquakes; and *Rhodes* shall suffer the last but greatest Destruction; nor shall the Kingdom of *Macedonia* always continue. But in the West a great *Italian* War shall spring, by which the World shall serve, and wear the Yoke of the *Italians*, and O *Carthage*, every one of thy Towers shall fall to the Ground. O miserable *Laodicea*, an Earthquake shall utterly overturn thee, but shall set thee up again a large City; and thou miserable *Corinth* shalt see thy self taken. O *Lycia*! who aboudest in fragrant Ointments, the trembling Earth has never yet cast thee down: But thou shalt fall with a noise to the Earth, and desire to fly into another Country as a Stranger. O *Armenia*, the *Italians* shall by force subdue thee, who also shall destroy the great Temple of God.

N. B. The time of these Desolations being not distinctly set down here, it is hard to determine about the Completion of all these Oracles; tho' some of them have been evidently fulfilled.

But when they through a foolish Confidence shall cast away all Care of Righteousness, and commit an horrible Murder on the *Prineans* [or, about the Temple] then a great King, like a close perfidious Fugitive, shall fly from *Italy* over the River *Euphrates*! and this will be when he has committed a horrible wicked Murder upon his own Mother. And when he has committed many other Crimes by his wicked Hands;

then

Πολλοὶ δ' ἀμφ' ἱερὸν Ῥώμης πέδον αἰμαξασί, 120
 Κεῖν' ἀποδράσαντ' ὧν ὑπὲρ τῷ πατρὶδι γαίαν.
 Εἰς Συρίῳ δ' ἤξει Ῥώμης τροχὸς, ὅς περ νηὸν
 Συμφλέξας, πόλεμον πολλοὺς δ' ὄρε' ἀνδροφονήσει,
 Ἰσθμίων δ' ὀλέσει μεγάλῳ χθονά Δρυαγυίαν.

Καὶ τότε δ' ἡ Σαλαμίνα, Πάφον δ' ἀμα σεισμοῖς
 ὀλέσται, 125
 Κυπρὸν ὅταν περικλυτὸν υπερκλονέῃ μέλαν ὕδωρ.

Plutarch. de
 his qui sero
 a numine
 puniuntur.
 p. 566.
 cur Pythia
 non reddat
 oracula. p.
 398.

Ἀλλ' ὅπῃ ἄν χθονὸς ἀπὸ Ῥώγας Ἰταλίδος γῆς,
 Πυρρὸς ὑποσρέψας εἰς ἔρπον ευρυὴν ἰκάνῃ
 Πολλὰς δ' ἐφλέξῃ πόλεις, καὶ ἀνδράς ὀλέσῃ,
 Πολλὴ δ' αἰθαλοέστα τέφρῃ μέγαν αἰθερὰ πλησῇ, 130
 Καὶ ψεκασθεὶς πίπτωσιν ἀπ' ἔρπον οἷα τε μίλῳ,
 Γινώσκῃν τότε μύθῳ ἐπ' ἔρπονιο θεοιο;
 Εὐσεβέων ὅτι φύλον ἀναιτίον ἐξολέκυσιν.

Εἰς δ' ἐϋσίῳ τότε νεῖκος ἐγείρομεν πόλεμοιο
 Ἡξει, καὶ Ῥώμης ὁ φύγας μέγας ἐγχος αἰρών, 135
 Ευφρητῷ διαβάς πολλὰς ἀμα μυριάσ' ἀνδρῶν.
 Τλημῶν Ἀντίοχεια, σὲ δ' ἐπὶ πόλιν ἔκ' ἐρσιν
 Εἰνεκεν ἀφροσύνης Ἰταλοῖς ὑπὸ δ' ἔρπονι πίπτεις.
 Καὶ Σκυρὸν τότε λοιμὸς ἐλπί, καὶ φύλοπις αἰνῇ.

then many shall be slain about the holy Ground of *Rome*; while he flies beyond the bounds of his Empire. The Terror of the *Romans* shall come into *Syria*, who shall burn about the Temple, and slay multitudes of Men in that War, and destroy the large Country of *Judea*, and then an Earthquake shall destroy *Salamis* and *Paphos*, when black Water shall disturb the famous *Cyprus*.

N. B. *This Oracle seems plainly to belong to Nero, and the first Persecution: only it implies that he was not slain in Italy, as the Report was, but went over to the Parthians, of which the Roman History affords some Suspicion; as to Salamis and Paphos, this Prediction agrees well to their Destruction by an Earthquake in the Days of Vespasian.*

But when Fire shall rise out of Clefts in the *Italian* Earth, and shall reach upwards to Heaven, it shall burn many Cities, and kill many Men. And the fuliginous Ashes in great quantity shall fill the Air, and Drops shall fall from Heaven like *Minium*; then shall be known the Anger of God, because they have destroy'd the Innocent Stock of Righteous Men.

N. B. *This Oracle agrees very well with the terrible Eruption of Vesuvius, A. D. 79. of which the Histories give a full Account. Plutarch observes it as a Completion of the Sibylls Prediction.*

Then shall come into the West great warlike Contentions: a great and *Roman* Runagate shall lift up his Spear, and pass *Euphrates* which many Myriads of Men. Unhappy *Antioch*! they shall no longer call thee a City, because of thy Folly, thou shalt fall by the *Italians* Spears, and then *Scyrus* shall be destroyed by a Plague and cruel War.

N. B.

Αἰ αἰ Κυπρε ταλαινα, σε δὲ πλατυ κύμα θαλάσσης
 Ρίψαι χειμερῖνσιν αναρρηφθεῖσαν ἀελλαῖς. 141

Ἦξει δ' εἰς Ἀσίῳ πλῆτος μέγας, ὅπποτε Ῥώμῃ
 Αὐτῆς ἐξ ὕλης περλυκτεανὸν κατὰ δῶμα

Θηκάτο, καὶ δῖς ἐπειτα τοσαυτακὶς ἀλλὰ παρέξει.

Pausan. Co- Καρῶν δὲ πῖολιεδρεῖα παρ' ὕδασι Μαίανδρῳ, 145
 rinth. p. 97.

Ὅσα πεπυρῶνται περκαλλέα, πικρὸς ὀλεσθεῖ

Διμῶ, ὅταν Μαίανδρος ἀποκρυψῇ μέλαν ὕδωρ.

Ἀλλ' ὅταν ἀσεβείης μῆν' ὑπ' ἀνθρώπων ἀπολήται

Πῖσις, καὶ τὸ δίκαιον, ἐπ' ἔχ' ὅσῃσι δὲ τόλμαῖς

Ζῶντες, ὕβριν ἐξώσιν ἀτασθαλὸν, ἀλλὰ τε πολλὰ, 150

Εὐσεβέων δ' ὅδ' εἰς ποιη λόγον, ἀλλὰ καὶ αὐτὰς

Πάντας ὑπ' ἀφροσύνης μέγα νηπιοὶ ἐξολέκωσιν,

Τῆρεσι χαιρῶντες, καὶ ἐφ' ὧμασι χεῖρας ἐχόντες·

Laet. de “ Καὶ ¹ τότε γινώσκειν” θεὸν ἔχετι ² πρῆν' εὐντα,”

Ira. 23. “ ³ Ἀλλὰ χροῖν' κραινόντα, καὶ ἐξολέκοντα γῆρας 155

(differt.) “ Ἀνθρώπων μαλα πάσαν ὑπ' ἐμπρησμοῦ μεγαλοῖο.

Laet. de “ ⁴ Ἀ μέλεοι” μεταθεῖτε βροτοὶ ⁵ ταῖε, μῆδε πρὸς

Ira. 23. ὀργῶν

(differt.) “ Παντοῖον ἀγαγήτε θεὸν μέγαν. ἀλλὰ μεθεντες

Φασγὰν καὶ σοναχὰς, ἀνδρὸς κλισίας τε, καὶ ὕβρεις,

Εὐ ποταμοῖς λῆσαδε ὅλον δέμας ἀεναοῖσι, 160

Χείρας

¹ τότε τίν' ὀργῶν. L. ² πραινόντα L.

³ Ἀλλ' ἐξεμβείθοντα, καὶ ἐξολύοντα τε γένναν
 Ἀνθρώπων ἀπάσαν ὑπ' ἐμπρησμοῦ περθόντα". L.

⁴ ἀλλ' ἐλεεί. L. ⁵ δη. L.

N. B. *This Oracle seems to belong to the Wars with the barbarous Nations, when they began to make Irruptions into the West; to Trajan's Conquest beyond Euphrates; to the terrible Earthquake at Antioch when he was there; and at last to the holy War, when Antioch was again taken by the Latins about the End of the Eleventh Century.*

Alas, Alas! O miserable *Cyprus*! the Waves of the broad Sea shall destroy thee, when thou art toss'd by violent Storms; but great Riches shall come into *Asia*, when *Rome* shall repay twice as much of the Riches which she had laid up in a large Treasury. A grievous Famine shall destroy the Cities of the *Carians*, which are beautifully built with Towers on the Banks of *Meander*, when *Meander* shall hide its black Water. But when Righteousness, Faith, and Justice are destroy'd by Men who give themselves to wicked Enterprises, and they shall be guilty of foul Injuries, and many other ill things, and none shall vindicate or esteem the Just, but they shall delight in Injustice, and shall unjustly destroy all of 'em in their Rage, polluting their Hands with much Slaughter; then they shall know that God is not any longer patient, but in time will judge and destroy all the Generations of Mankind by a great Conflagration. Ah foolish Men! repent of these things, and do not provoke the great God to Anger of all kinds; but lay aside your Weapons, your Torments, your Murders, and Injustice, and wash your Body in perpetually flowing Rivers:

E

and

Laet. de
Ira. 23.

Χειρὰς τ' ἐκλανυσάντες εἰς αἰθέρα, τῶν παρθένων
Συγίνωμιω αἰτεῖσθε, καὶ Ἀσεβείαις ἀσεβείαν
Πικρὰν ἰασάσθε, θεὸς δ' ἐξ ἡ μελιανοίαν,
“¹ Οὐδ' ὀλεσθ' παύσει δὲ ² χολὸν παλιν, ³ εἴπερ α-
“ πάντες

“⁴ Εὐσεβίῳ ἐρτιμον' ἐνὶ φρεσὶν ἀσκησῆτε. 165

Εἰσ' ὃ μοι πειθοῖσθε κακοφρονέες, ἀλλ' ἀσεβείαν
Στεργόντες, τὰ δὲ πάντα κακαὶ δεξήσθε ἀκῆαις,
Πυρὲσαι κατὰ κόσμον, ἐν ᾧ τόδε σημεῖα τετυκίαι·
Ρομφαίαι, σάλπιγγες ἀμ' ἡελίῳ ἀνιόντι,
Κοσμῷ ἅπας μυχὴμα καὶ ὀμβρίμον ἦχον ἀκῆσθ', 170
Φλεξέσθ' δὲ χθόνα πάσαν. ἐπὶ δ' ὀλεσθ' γενέσθ' ἀν-
δρῶν,

Καὶ πάσας πόλεις, ποταμούς θ' ἅμα, ἡδὲ θάλασσας
Ἐκκαύσῃ, τὰ δὲ πάντα κόνις ἐσέτ' αἰθαλοέσχα.

Const. Ap. V. 7. “ Ἀλλ' ὅταν ἡδὲ πάντα ⁶ τεφρῇ ἀποδρέσχα γενήται,

“ Καὶ πυρὶ ⁷ κοιμισθῇ θεὸς ⁸ ἀσπείλῳ, ὅς περ ἀνηψεν·

“ Ὅσα καὶ ἀποδίῳ αὐτὸς θεὸς ⁹ ἐμπαλὶ ἀνδρῶν 176

“ Μορφώσῃ, ἣν δὲ βροχὶς παλιν ὡς παρθένον ἦσαν,

“ Καὶ τότε δὴ κρίσις ἐσται· ἐφ' ἡ δίκασθ' θεὸς αὐτὸς,

“ Κρίνων ἐμπαλὶ ¹⁰ κόσμον. ὅσοι δ' ὑπὸ δ' ὑπεβίβησιν

“ Ἡμάρτιον θνήσκει, τὰς δ' αὖ παλὶ ¹¹ γαῖα καλυψέσθ'. 180

Laet. VII. 23. (Vide “ Ὅσοι δ' ἀσεβέσσι, παλιν ζήσονται ¹² ἐπὶ γαίαν

IV. 490, “ Πνύμα θεὸς δονήσθ', ζώειν θ' ἅμα καὶ ¹³ βίον αὐτοῖς

491. “ Εὐσεβέσι, πάντες ¹⁴ δὲ τότε εἰσοψόνται ἑαυτῶν.

Differt. vid. Ω μακάρις, ἐκεῖνον ὅς ἐς χρόνον εἰσελταί ἀνὴρ.

¹ Οὐκ. ² παλιν χολὸν. ³ εὐτ' ἀν. L. ⁴ εὐσεβείαν περιθυ-
μῶ. L. ⁵ ὅποτ' vel ὅποταν. C. ⁶ τεφρᾶ. C. ⁷ κοιμίσῃ. C.
⁸ ἀφθίτος. C. ⁹ ἐμπαλὶν αὐτοῖς Ἀνδ' ἀρὰ μορφώσῃ —
al. ἐμπαλὶν ἀνδρῶν μορφώσῃ. C. ¹⁰ ὅς ὁ μόνος. MS. V. Conf.
¹¹ γῆ ἀποκαλυψέσθ'. MS. V. ¹² ἐνὶ κόσμῳ. C. ¹³ χάριν. C.
¹⁴ τε. C.

and stretching your Hand towards the Sky; ask Pardon for your Actions past, and make Amends for your Impiety, which has been great, by a pious Life; and then God will repent and not destroy you, but cease from his Anger again, if you all will follow after Piety, which is truly honourable in your Soul. But if you will not be perswaded by me, O Men of an evil Heart! but love Unrighteousness, and receive these Advices with a perverse Mind, a Fire shall come into the World, and these Signs shall appear in it, Swords, and the Sound of a Trumpet when the Sun rises, and all the World shall hear a bellowing and vehement Noise, and the Earth shall burn. And after the Fire hath destroy'd all Mankind, and all Cities, and Rivers, and Seas shall be burnt up, then all things shall become Soot and Ashes; but when all things shall be Soot and Ashes, and God shall extinguish this immense Fire which he had kindled, out of those Bones and Ashes God shall again form Men: and when he hath made them as they were before, then shall the Judgment be; in which God shall act justly, judging the World again; and those Men who have lived wickedly, the Earth shall cover them, but they who are righteous shall live again on the Earth, God giving the Pious Spirit and Life and sufficient Provisions; and then all Men shall see themselves. Most happy is that Man who shall be in Being at that Time!

N. B. This famous Oracle is very plain for the Conflagration, Resurrection, and Renovation of things, in a perfect Agreement with the Scripture Prophecies and is at large quoted in the Apostolical Constitutions.

ΒΙΒΛΙΟΝ Ε.

Αλλα τι δ'η μοι ταυτα νοῦ σοφῶ εγλυαλιζῆς
 Αρτι δ'ε σε τλημων Ασιη καλοδυσρρημοικτρως,
 Και γενῶ Ιωνων, Καρων, Λυδων πολυχρυσων.
 Αι αι Σαρδεις, αι αι και πολυηρατε Τραλλις· 290
 Αι αι Λαοδικεια καλη πολι· ως απολειθε
 Σεισμοις ολλυμψαι τε, και εις κονιν αλλαχθισαι.
 Ασια τη δ'νοφερη, Λυδων τε πολυχρυσων.
 Αρτεμιδῶ σηκος Εφεσσ πηγνυμενῶ,
 Χασμαλι και σεισμοισι ποθ' ηξειαι εις αλα δεινῶ 195
 Πρωης, ηδ' οτε νηας επικλυζουσιν αελλαι.
 Υπλια δ' οϊμωξῆ Εφεσσῶ κλαισσα παρ' οχθαις,
 Και νηον ζητῶσα τον θετι ναιελαοντα.
 Και τοτε θυμωθεις θεος αφθιτῶ, αιθερι ναιων,
 Ουρανοθεν πρηστηρα βαλε κατα κρατῶ αναγνης. 300
 Αντι δε χειμωνῶ θερῶ εσεται ηματι τωδε,
 Και τοδε δ'η μετεπειτ' εσεται ανδρεσι βρολοισι.
 Εξολεσει γαρ παντας αναιδεις υψικεραυνῶ,
 Βροντητε, σερσπαις τε, κεραυνοις τε φλεγεθουσιν,
 Ανδρας δυσμηνεας τε και ως ασεβεις ολοθραυσῆ, 305
 Ως τε μενειν νεκυας καλα γης πλεονας ψαμαθοιο.
 Ηξῆ γαρ και Σμυρνα εον κλαισσα Λυκεργον
 Εκ Εφεσοιο πυλας, και αλη μαλλον ολειται.

Clem. Alex.
 ad Gentes,
 p. 33.

Plutarch.
 cur Pythia
 non reddat
 Oracula, p.
 398.

Κυμη δ' η μωρα, σω ναμασι τοις θεοπνυουσιν
 Εν παλαμαισι θεων, ανδρων αδικων και αθεσμων, 310
 Ριφεισ', θετι το σον ες αιθερα αρμα προσλωσῆ.
 Αλλα μηκει νεκρα εν ναμασι Κυμαιοισι.
 Και τοτ ανεξοσι ομς κακοτηλα μενοντες.
 Ειδῆστη σημειον εχων ανθ' ων εμογησε.

Κυμων

BOOK V.

But why does my sagacious Mind suggest these things? O miserable *Asia*! I now sadly lament thee, and the Nations of the *Ionians*, *Carians*, and rich *Lydians*. Alas! alas! for *Sardis*; alas! alas! for the beloved *Trallis*; alas! alas! for the beautiful City of *Laodicea*; because ye shall be destroy'd by Earthquakes, and reduced to Ashes: In dark *Asia* and rich *Lydia* the Temple of *Diana*, fix'd at *Ephesus*, shall fall into the Sea, by a great *Hiatus* in the Earthquakes, and thereby be utterly ruin'd, when the Storms drown the Ships: then *Ephesus* being overthrown, shall lament on the Shore; and seek her Temple which shall be no longer inhabited. And then God, who is Immortal, and lives in Heaven, being angry, shall send from Heaven a fiery Storm against the Impious, and at that Time there shall be Summer instead of Winter; and this shall happen afterwards to Men; for the Omnipotent Thunderer shall destroy all the Impudent by Thunder, Lightning, and fiery Thunder bolts, which shall destroy them who are perverse and wicked, and extirpate 'em all, so that there will remain more Dead upon the Earth than there is Sand: And *Smyrna* shall come lamenting their own *Lycurgus* to the Gates of *Ephesus*, and shall perish worse than it.

But foolish *Cuma*, with its inspired Waters, shall be cast down by the Hands of the Gods, of unjust and wicked Men; no more shall thy Chariot ascend into the Sky, but thou shalt remain dead at the *Cumæan* Waters, and then those who remain shall suffer Affliction together, when thou shalt have a Sign, and shalt know for what thou

Κυμῶν γὰρ δὴμ' ὁ χαλεπὸς, καὶ φύλον ἀηδ' ἐς. 315

Εἰθ' ὅταν ἐξῆσι κακίῳ χθονα τεφρωθεῖσαν,

Solinus II. Δεσβὸς ἐπ' Ἡρμόδανον αἰωνιον ἐξαπολείπει.

p. 10. Αἰ αἰ σοὶ Κορκυρα, καλὴ πόλι, πάῃ κώμῳ,

Tertul. A. Καὶ Ἱεραπολὶ γαῖα μόνῃ πλῆστω μιγείσῃ,

pol. 40. Εἴς οὐ πεποδῆκας ἔχειν χωρὸν πολυδακρυῳ, 320

Εἰς γὰρ χῶσταμένη παραχευμασι θερμωδ' ὀνί.

Πέτροφους Τριπόλιν τε παρ' ὁδ' αἰ Μαιανδροῖο,

Κυμασι νυκτερινόισιν ὑπὸ, ῥοῖσι πληρωθεῖσα,

Ἀρδ' ἔξολεσθ' σε θεοῖο ποδὶ τε ῥοῖνοια.

Μὴ μ' ἐθέλῃσαν εἰλεῖν Φοῖβ' ἴτω γείτονα χωρὰν. *** 325

Μιλητὸν τρυφερῷ ἀπολείπῃς ποτ' ἀνωθεν,

Ἀνθ' ὧν εἰλέτο ἴτω Φοῖβ' ὀλοέσσαν αὐδ' ἴω,

Ἰτω τε σοφῷ ἀνδρῶν μελετήν, καὶ σωφρονα βέλῃ.

Ἰλαθὶ παγ' ἐνέτωρ τρυφερῇ χθονὶ τῇ πολυκαρπῷ

Ἰσθμῷ μεγάλῃ, ἵνα σὰς γνώμας ἐπισώμῃ. 330

Ταυτῷ γὰρ πρῶτῳ ἐγὼ θεὸς ἐν χαριτεσσίν.

Εἰς τὸ δοκεῖν προχαρίσματος παντέσσι βροτοῖσιν

εἶναι, καὶ προσεχεῖν, οἷον θεὸς ἐγ' ὑαλίζεν.

“Ἰσὶ θεῷ τριτάτῃ, μῆνις ὁ δ' ἐπὶ χάρμασι Νείλῃ

Clem. Alex. “Μενη, μαινὰς, ἁτακί, ἐπὶ ψαμαθοῖς Ἀχερυντὸς,

ad Gentes, p. 33. Κ' ἔκ' ἐλὶ σὲ μνεία γ' ἐμνεί κατὰ γαῖαν ἀπασαν.

“Καὶ

suffereſt; for the People of *Cuma* are obſtinate and an impudent Tribe. Afterward when they ſhall have a Soil naughty and full of Aſhes, *Lesbos* ſhall be deſtroyed for ever at *Eridanus*.

Alas! alas! for thee *Corcyra*, a beautiful City! leave off thy Luxury. And thou Land of *Hierapolis* abounding in Riches, thou ſhalt have the Country which thou haſt deſired; but it ſhall be a mournful one; thou ſhalt be thrown down near the Banks of the River *Thermodon*; and ſtony *Tripolis* near the River *Meander*; and ſhalt be filled with the Night Waves on thy Shore. The Will and Providence of God ſhall deſtroy thee utterly; — The Neighbouring Country that deſires to have *Phœbus*. [*Somewhat is here wanting.*]

A fiery Whirlwind from Heaven ſhall deſtroy *Miletus* the Delicate; becauſe it received the deſceitful Oracle of *Phœbus*, and the wiſe Counſels of Men, and their prudent Advice!

N. B. *Theſe Deſolations are not here fixed as to Time, and ſo it is difficult to ſay much about their Completion: only that of Cuma and Puteoli in its Neighbourhood is taken Notice of by Plutarch, as remarkably fulfilled in his Days or not long before; which ſeems to be as a Judgment on it for its Idolatry, and the Heathen Oracles there encouraged; which is here the Caſe of Miletus alſo, where Apollo had an Oracle.*

O Father of all! ſpare the pleaſant and fruitful Land, great *Judea*, that we may deliver thy Laws; (For this Land God firſt enriched by his Bounty;) that it may appear to all Men to be the firſt of all other in thy Favour, and that it may attend to what God hath promiſed.

O *Isis*, the unfortunate Goddeſs! thou ſhalt continue at the Waters of *Nile* alone, mad and raging upon the Sands of *Acheron*, and thou ſhalt no more be remember'd thro' all the Earth.

Clem. Alex.
ad Gentes,
p. 33.

“Και συ Σεραπει λιθοῖς ¹ ἐπικειμήσε, πολλὰ μογή-
σεις,”

“² Κείσῃ πλῶμα μεγίστον ἐν Αἰγυπτῷ τριβάλαινῃ.

Οἱ δ’ Αἰγυπτῆς ποθὸν ἠγάγον εἰς σε, πάντες 490

Κλαυθύνονται σε κακῶς, νῦν ἀφθίλον ἐν φρεσὶ θέντες·

Γνωσκόνταί σε τὸ μέδεν ὅσοι θεὸν ἐξυμνήσαν.

Καί τις ἐρεῖ τῶν ἱερέων λινσοῦσι ³ ἀνὴρ·

Δάτε θεὸς τεμῆν ⁴ καλὸν σῆσωμῆν ἀληθές,

Δάτε τὸν ἐκ προγόνων δεινὸν νόμον ἀλλαξώμῆν, 495

Τε χάριν ἡ λίθινος καὶ ὀσρακίνοισι θεοῖσι

Πομπὰς καὶ τελείας ποικιλήμοι ἐκ ἐνόησαν.

Στρεψώμῆν ψυχὰς, θεὸν ἀφθίλον ἐξυμνήσεις,

Αὐτὸν τὸν γῆετῆρα, τὸν αἰδῖον γεγαῶτα,

Τὸν πρυτανίῳ πάντων, τὸν ἀληθεῖα, τὸν βασιλῆα, 500

Ψυχοτρόφον γῆετῆρα, θεὸν μέγαν, αἶεν εὐνία.

Καί τοι’ ἐν Αἰγυπτῷ ναὸς μέγας εἰσελθὼν ἀγνός,

Κ’ εἰς αὐτὸν θυσίας οἰσὶ λαὸς θεοτάκῃ ⁵

Κεινοῖσιν δώσῃ θεὸς ἀφθίτως βιότῳ.

Ἀλλ’ ὅταν ἐκπρολιπόντες ἀναιδεῖα φυλὰς Τριβαλλῶν

Αἰθιοπεῖς, μείνωσ’ Αἰγυπτὸν εἰωτέ ἀρχαί, 506

Ἀρχόνται κακοτήτῃ, ἵν’ ὑσερὰ πάντα γῆνται.

Νῆον γὰρ καθέλκοι μέγαν Αἰγυπτῖαδ’ ⁶ γῆς,

Ἐν δὲ θεὸς βρέξῃ κατὰ γῆς δεινὸν χόλον αὐτοῖς,

Ὡς’ ὀλεσθαι πάντας τε κακὰς, πάντας τ’ ἀνομὰς. 510

Κ’ ἔκετι δὴ φείδῳ τίς γ’ εἰσέταται ἐν χθονὶ καίνῃ,

Αὐθ’ ὧν δ’ ἐκ ἐφυλάξαν, ὁ μὲν θεὸς ἐγῆυαλίζεν.

¹ Ἀργυρὸς ἐπικειμήσε πολλὰς. Cl. ² Κείσαι. Cl.

And thou *Serapis* placed on a Rock shalt grieve much, and lie a Monument of Ruin in miserable *Ægypt*; and they in *Ægypt* which desired thee shall all lament thee grievously, even all that have an immortal Soul in them: and as many as praise God shall know that thou art nothing.

And one of the Priests cloath'd in Linnen shall say, Come let us build a true and beautiful Temple for God; come let us change the wicked Laws of our Ancestors, by which they without Consideration celebrated Poms and Feast-Days in honour of Gods of Stone and Earth; let us turn our Hearts to praise the immortal God, who is the Father of all, and Eternal, the Governour of all, the most true, the King, the Father and Preserver of Souls, the great God, that always exists: and then there shall be a great pure Temple in *Ægypt*, and the People who serve God shall bring their Sacrifices to it, and God will enable them to live for ever. But when the *Æthiopians* shall leave the insolent Tribes of the *Triballi*, and shall rest there, and plow *Ægypt* as their own, then they shall begin their Wickedness, that all things that are to come to pass may be done, for they shall overturn the great Temple in the Land of *Ægypt*. Then God shall pour forth his grievous Vengeance on them, so as to destroy all the Wicked and Unrighteous; and there shall be no more Long-suffering in that Country, because they did not observe the Laws which God gave them.

N. B. This Oracle seems to belong to the Conversion of *Ægypt* to Christianity at first, and to its Overthrow by Gog, 'till God executes his Vengeance upon him at last also.

Oraculum omisſum prius, initio Lib. III.
vulgo præfixum.

Ἐκ δὲ σεβαστηνῶν ἡξὶ Βελίας μελοπιθεῖν,
Καὶ σῆσθ' ὀρεῶν υψοῦ, σῆσθ' δὲ θαλάσσαν,
Ἡελιον πυρρηνία μεγάλην, λαμπρὰν τε σελιῶν,
Καὶ νεκυὰς σῆσει, καὶ σημάδια πολλὰ ποιήσει,
Ἀνθρώποις. ἀλλ' ἔχι τελεσφορὰ εἴσεται ἐν αὐτῷ, 5
Ἀλλὰ πλανά. καὶ δὴ πολλὰς μερῶν πλανήσθ',
Πιστὸς τ' ἐκλεκτὸς τ' Ἑβραϊκῆς, ἀνομὸς τε καὶ ἄλλος
Ἄνερας, οἱ τινες ἔπωθεν λόγον εἰσηκούσαν,
Ἀλλ' ὅποταν μεγαλοῖο θεὸς πελασῶσιν ἀπειλὰι,
Καὶ δυνάμει φλογέουσα δι' οἰομαίῃ εἰς γαίαν ἡξεί, 10
Καὶ Βελίην φλέξει, καὶ υπερφιάλης ἀνθρώπους
Πάντας, ὅσοι τούτῳ πιστὴν ἐνεποίησαντο.

Καὶ τότε δὴ κόσμῳ ὑπὸ ταῖς παλάμῃσι γυναικὸς
Ἐσσηται ἀρχομένη, καὶ πειθομένη περὶ πάντος.
Ἦν δ' ὅποταν κόσμου πάντος χερὶ βασιλεύσῃ, 15
Καὶ ριψὴ χρυσοῦν τε καὶ ἀργυροῦν εἰς ἅλα διαν,
Καὶ χαλκὸν τε, σιδήρεον ἐφημερίων τ' ἀνθρώπων
Εἰς πόντον ριψὴ, τότε δὴ σοιχεῖα τροπαινία
Χηρεύσει κόσμῳ. ὅποταν θεὸς αἰθερὶ ναιῶν
Οὐρανὸν εἰλιάσῃ, καθάπερ βιβλίον εἰλεῖται, 20
Πιάσεται πολυμορφὸς ὅλῳ πολῳ ἐν χθονὶ δια

Καὶ

The ORACLE which was formerly omitted, at the Beginning of the Third Book.

Afterward from the *Sebastians* [or *Samaritans*] *Belial* shall come, and do many Wonders in the Sight of Men: He shall raise an Appearance of a high Mountain, and of the Sea, and of the great fiery Sun, and of the great splendid Moon, and of the Dead rising; but these Wonders shall be deceitful, and not compleat Miracles. He shall delude many Men by them, both the Faithful and Elect *Hebrews*, and also wicked Men of the *Gentiles*, who did not hear the Word of God. But when the Threats of the Great God shall come, and the flaming River, like a Torrent, shall fall on the Earth, it shall burn *Belial*, and all proud Men who have believ'd in him.

N.B. *This Oracle, if genuine, of which I much doubt, seems plainly to belong to Simon Magus, and those primitive Antichrists or Hereticks which succeeded him.*

And then the World shall be rul'd by the Hand of a Woman, believing her in all things.

But when a Widow shall govern all the World, and cast her Gold and Silver into the great Sea, and throw also her Brass and Iron, such as short-liv'd Men use, into the Sea, then all the Elements of the World shall become old, like a Widow. When God, who lives above, shall roll up the Heavens, as a Book is rolled up; all the various Parts of the Heavens shall fall on the Earth
and

Και πελαγὴ ῥέσθ' ὅτε πυρρὸς μαλὲρ καταρακτῆς
 Αἰαματὸς, φλεξθ' ὅτε γαίαν, φλεξθ' ὅτε θαλάσσαν,
 Καὶ πόλον θρανιον, καὶ ἡματα' καὶ κτίσιν αὐτῶν
 Εἰς ἐν χωνύσθ', καὶ εἰς καθαρὸν διαλεξθ'. 25
 Κ' ἔκετι φωστῆρων σφαιρωμάλα καγχαλοωνία,
 Οὐ νυξ, οὐκ ἡώς, οὐκ ἡματα πολλὰ μερμυνης,
 Οὐκ εἰς, οὐκ ἱερὸς, οὐκ χειμῶν, οὐκ μετοπωρὸν,
 Καὶ τότε δὴ μεγαλοῖο θεὸς κρῖσις εἰς μέσον ἦξθ',
 Αἰὼν ὦ μεγαλοῖο, ὅταν ταῦτε πάντα γῆνηται. 30

Omissa pag. 10.

[λείπει ἡ ἀρχὴ]

* * *
 Ω, ὦ δὴ πλωτῶν υδάτων, καὶ χερσὸς ἀπάσης,
 Ἡελὶς ἀνιόντ' ὦ, ὅτε δὴ καὶ παλὶ δύνει,
 Πανθ' ὑπακχέσσονται κόσμον παλιν εἰς ἀνιόντι,
 Τ' ἐνεκ' ἀρ' αὐλὸς πρῶτ' ὦ ἐπεγνώκε κρατ' ὦ αὐτῆς,
 Ἀλλ' ὅποταν μεγαλοῖο θεὸς, &c.

Adde versus sequentes e Theophilo Ad Autolyce.

L. II. in init. Vid. pag. 405. prius.

Εἰ δὲ γεννώσι καὶ ἀθανάτοισι μένουσιν,
 Πλείονες ἀνθρώπων γεγεννημένοι οἱ [δὲ] θεοὶ ἦσαν
 Οὐδὲ τόπος εἶναι θνητοῖς οὐκ ἂν ποθ' ὑπῆρξεν.

Τ Ε Λ Ο Σ.

and Sea: then a Cataract of pernicious Fire shall continually flow down, and burn the Earth, the Sea, and the Heavens, and the Days; and shall melt all the Creation into one Lump, and shall collect it into a pure Mass. There shall then be no more the smiling Globes of the Stars, nor Night, nor Morning, nor many Days of Care, nor Spring, nor Summer, nor Winter, nor Autumn; and then the Judgment of the great God shall be reveal'd in the great Age, when all these things are done.

N. B. This Oracle seems plainly to belong to Anti-christian Rome, which is stiled the Great Whore in the Apocalypse, and is afterward describ'd as reduc'd to a State of Widowhood, before the End of the World; which End of the World is here plainly describ'd also.

Omitted pag. 10.

[The Beginning is wanting.]

O the Navigable Waters, and all the Earth, where the Sun rises and sets! all things shall obey Him who comes into the World again; for the first World experienc'd his Power.

N. B. This Oracle clearly relates to Christ's second Coming, at or after the Destruction of Antichrist.

N. B. These four Verses seem to be genuine, and a real Branch, if not the very beginning of a new Book, to which the Proeme ought to be prefix'd; For so it is noted in Opsopœus's Edition, that after the Defect, the Book began or went on with this Oracle, in some MSS.

But if the Gods beget Children, and still continue immortal, there will be more Gods than Men, nor will there be Room for mortal Men to stand upon.

F I N I S.

A Collection of such ancient Testimonies concerning the SIBYLLINE ORACLES as are omitted before.

N.B. The Pages here are those of Opsopœus's Edition of these Oracles.

*Plut. Cur
Pyth. non
redd. Orac.
p. 64.*

HEracritus said, that the Sibyll spake with the Voice of one that was distracted; but that she spake things that were serious, without Ornament, and without Deceit; and that, by God's Assistance, she continued to speak for a thousand Years together.

*In Avibus,
p. 103.*

Upon *Aristophanes's* mentioning the Sibyll, his Scholiast says, There were three Sibylls; the First of whom, as she says in her own Verses, was the Sister of *Apollo*; the Second was the *Erythraean*; and the Third was the *Sardinian Sibyll*.

p. 56,

In *Plato's Theages*, *Socrates* and *Theages* are introduced speaking thus: Soc. Tell me what Name are we to give to *Bacis*, and the Sibyll, and our Countryman *Amphilytus*? Theag. Pray what Name, *Socrates*, can we give them, but that of Poetick Prophets?

Ibid.

Plato, in his *Phædrus*, speaks thus: We are Partakers of the greatest Benefits by the Means of Enthusiastick Fury, which is bestowed on us by the Divine Bounty. For both the Prophetess which is at *Delphi*, and the Priestesses at *Dodona*, when they were subject to that Fury, have been the Instruments of a great deal of Good to *Greece*, both publickly and privately; but when they were void of it, have done little or nothing for its Advantage. And if we should make Mention of the Sibyll, and of all others who have had the Di-

vine

vine Faculty of Prophecy, and have rightly foretold a great many Events to many Persons, we should be too tedious; and say no more than what is universally known already.

Aristotle, in his Book Περὶ θαυμασιῶν ἀνστυμάτων p. 59. says, That at *Cuma* in *Italy* there is to be seen the subterranean Cavern of the *Sibyll*, who gave Oracles; who, as they say, continued a Virgin to an exceeding old Age. She was of *Erythra*; but was said by some of the *Italians* to be of *Cuma*; and by some that she was named *Melanchrana*. [See another Passage of his in the same Page.]

Cicero observes, That whereas the Faculties of the Mind are affected in two Cases without Reason and Understanding, meerly by their own free and unconfined Motion, the one in an Enthusiastick Fury, the other in Sleep; the *Romans* supposing that the Divination of Enthusiasm was chiefly discovered in the *Sibylline Verses*, chose ten Persons out of the City, and appointed them to be their Interpreters. p. 119.

And again he says, Those act without Art who are able to foretell future Events, not by Reason or Conjecture, drawn from Signs and Observations, but from an Emotion of the Mind, and a free and unrestrain'd Impetus; which not seldom happens in Dreams, and sometimes in such as predict Futurities in an Enthusiastick Rage; as was the Case of *Bacchis* of *Boeotia*, of *Epimenides* of *Creet*, and of the *Erythræan Sibyll*. *ibid.*

And again, An Influence from the Earth inspired the Prophetess at *Delphi*, but an Influence from Nature inspired the *Sibyll*. p. 120.

Lactantius gives us a very particular Account from *Varro* in these Words: M. *Varro*, who was not inferior in Learning to any of the *Latins*, or indeed p. 129, --- 132.

deed of the Greeks also that ever liv'd, when in those
 Books concerning Divine Matters, which he dedicated
 to Caius Cæsar, who was then Pontifex Maximus,
 he had made Mention of the Quindecimviri, he says,
 That the Sibylline Books did not belong to one Sibyll,
 but were therefore called by one Name of Sibylline,
 because that all Female Prophetesses were by the Anci-
 ents named Sibylls, either from the real Name of her
 of Delphi, or from their publishing the Directions of
 the Gods: for in the Æolick Dialect they called
 the Gods not Θεοὶ but Σιοὶ, and called their Directions
 not βελλή but βυλή as if the Word Sibyll signified the
 Directions of the Gods. [Varro added.] Now the
 Sibylls were in Number ten; and he enumerated
 them all in agreement with the Testimonies of
 those Authors who wrote of them distinct-
 ly. That the (1st) of them was a Persian; of
 whom Mention is made by Nicanor, who wrote
 a History of Alexander King of Macedon. That
 the (2d) was a Libyan; of whom Mention is
 made by Euripides, in his Prologue to *Lamia*. That
 the (3d) was of Delphi, whom Chrysippus speaks
 of in that Book which he composed concerning
 Divination. That the (4th) was a Cimmerian in
 Italy; who is named by Nevius in his Books of
 the Punick War, and by Piso in his Annals. That
 the (5th) was the Erythraean; of whom Apollodo-
 rus of Erythra affirms that she was of the same
 City with him; that she foretold to the Greeks,
 when they went to Troy, that Troy should be
 destroyed, and that Homer should write Lies.
 That the (6th) was the Samian; of whom Era-
 tostheneſ wrote, that he found some Account of
 her in the ancient Annals of Samos. That the
 (7th) was the Cuman; whose Name was Ama-
 rhaea; but who was named Demophile, or Hierophile
 by

by others ; and that she it was who brought the nine Books to *Tarquinius Priscus* the King, and asked 300 Philippicks for them : That the King was so dissatisfied at the Greatness of the Price, that he laughed at the Madness of the Woman : That she thereupon burnt three of the Books in the King's Presence, and yet asked the full Price for the Remainder. Whereupon the King looked on her as madder than before. She then burnt three more ; but still asked the same full Price. Upon which the King was so affected, that he gave her the whole 300 Philippicks for the remaining Books. The Number of which was augmented afterward, upon the rebuilding of the Capitol ; because those Verses, what Sibyll soever was their Author, were collected out of all the Cities both of *Italy* and *Greece* ; and especially those of *Erythra*, and were brought to *Rome*. That the (8) was the *Hellepontick*, born in the District of *Troy*, at a Village called *Marpessus*, near the Town of *Gergithium* : who, as *Heraclides of Pontus* writes, lived in the Days of *Solon* and *Cyrus*. That the (9) was the *Phrygian* ; who gave out her Predictions at *Ancyra*. That the (10) was the *Tiburtine* ; whose Name was *Albunea*, and who is worshipped as a Goddess near the Banks of the River *Anien* : At the Downfall of whose Waters her Image is said to have been found, with a Book in her Hand ; [and whose sacred Ornaments the Senate transferr'd into the Capitol.] The Verses of all these Sibylls are abroad, and in Peoples Hands ; excepting those of the *Cumæan* ; whose Books are conceal'd by the *Romans*. Nor is it thought lawful for any to look upon them, but for the *Quindecimviri*. Every Sibyll has also a Book of

F her

her own ; which because they are ascrib'd in general to the Sibyll, are believed to belong to one Woman. They are withal confus'd, so that one cannot distinguish them, nor tell to which every Book distinctly belongs, excepting the Case of the *Erythraean* ; who has her self inserted her true Name in the Beginning of her Book, tho' she owns she was born at *Babylon*. Moreover, we also shall, without Distinction, quote the Sibyll in general, whenever we shall have Occasion to make use of any of their Testimonies. Now all these Sibylls declare there is but one God ; and especially the *Erythraean*, who is esteem'd the most famous and noble Sibyll of all the rest : as appears by this, that *Fenestella*, a most diligent Writer, speaking of the *Quindecimviri*, says, When the Capitol was rebuilt, *C. Curio*, the Consul, referr'd it to the Senate, that Legates might be sent to *Erythra*, and seek out the Verses of the Sibyll, and bring them to *Rome*. That accordingly *P. Gabinus*, *M. Octacilius*, and *L. Valerius* were sent, and brought with them to *Rome* about 1000 Verses, which had been transcribed by private Persons. Which is the same Account we have above had from *Varro*.

P. 132,
133.

And elsewhere *Lactantius* informs us, That not a few, and those great Authors, have affirmed, that the Sibylls were many in Number ; as *Aristonicus* and *Apollodorus* of *Erythra* among the *Greeks*, *Varro* and *Fenestella* among the *Latins*. All these take Notice that the *Erythraean* was the chief for Fame and Reputation. Nay *Apollodorus* values himself upon it that she was of the same City and People with him. And *Fenestella* relates withal, that Legates were sent to *Erythra* by the Senate in order to fetch the Sibyll's Verses,

Verses to *Rome*; and that the Consuls *Curio* and *Octavius* took Care they should be laid up in that Capitol, which by the Care of *Q. Catulus* was then rebuilt.

When *Thebes* was taken, the Victors having secur'd *Daphne*, the Daughter of *Tiresias*, they devoted her to God, in compliance with a certain Vow they had made, and as the principal of their Spoils. When she was at *Delphi*, she who was already Mistress of her Father's Skill of Divination equally with himself, augmented that Skill; and being of wonderful natural Abilities, she wrote all sorts of Oracles, and those of a different Nature. From whom they say that *Homer* the Poet stole many of her Verses, and adorned his own Poem with them. Now because she was frequently inspired, and delivered Oracles, they say she was called Sibyll; because in that Language to be a Sibyll, and to be Inspired, is all one.

When you shall have sail'd thither, and shall arrive at *Cuma*, at the Divine Lakes, and the sounding Woods of *Avernus*, you will see the Enthusiastick Prophetess; who at the Bottom of the Grotto sings the Fates of Mankind, and commits her Marks and Words to loose Leaves, and then digests them into Order, and leaves them by themselves in the Grotto; where they remain immovable, every one in his Place, without admitting any Disorder. But as soon as the Doors are opened, and the least Breath of Wind strikes upon them, and thereby the tender Leaves are disordered, she never troubles her self to catch hold of them as they fly about the Cave, to restore them to their due Situation, nor joyn them into a regular Poem. So the Enquirers go

their way without Success, and are greatly dissatisfied with this Sibyll's Seat.

But the pious *Aeneas* goes to those Towers over which great *Apollo* presides, and to the vast and remote Cave of the tremendous Sibyll, into whom *Apollo* of *Delos* inspires vast Abilities of Mind, and discovers future Events. There is on the *Eubæan* Coast a vast Cave cut out of the Rock, into which open a hundred Mouths, whence do proceed as many Voices; which are the Answers of the Sibyll. *Aeneas* was come to the Entrance, when the Virgin Prophetess said, 'Tis time to pray for Revelations: The Divinity, the Divinity is present. As she spake the Words, at the very Entrance, her Countenance and Colour chang'd, and her Hair was disorder'd; her Breast heav'd, and her violent Passions swell'd her: She seem'd bigger than ordinary, and her Voice appear'd to be different from that of Mortals, upon this her immediate Seizure by the Divinity. — This *Cumean* Sibyll did in this Language sing after a terrible Manner what was very intricate out of her retired Cell, and groan'd in her Cave, involving true Events in obscure Words. See Ovid, in p. 123.

Eclog. IV. *Sicilian* Muses, Let us sing of Events still greater. All are not satisfy'd with low Subjects; and if we sing Pastorals, let it be done in such a way as may be worthy of a Consul. The last Age of the *Cumean* Verses is now coming: A great Series of Ages is now beginning anew: The Virgin her self is now returning: The Reign of *Saturn* is now renewing: A new Offspring is now sending down from Heaven. But do you, chaste *Lucina*, favour the Birth of this Child, at whose Nativity the Iron Age will end, and the Golden Age

Age will commence over all the World. Your *Apollo* now reigns. And certainly this Honour of the Age, O *Pollio*, will take its Rise under your Consulship ; and thence will the famous Months begin their Progress. Under this Conduct our wicked Practices, if the Footstep of any such shall remain still, shall be blotted out ; and the World clear'd from the Apprehensions which are caused by them. He shall be admitted to the Life of the Gods, and converse with Heroes, and shall be seen by them, and shall rule the peaceable World with his Father's Virtues. The Earth shall produce for you, O Child, her smaller First-Fruits, without Toil. The She-Goats will come home to you of themselves, with Breasts full of Milk : Nor will the Flocks have reason to fear the Lions. In your Cradle you shall have Flowers for your Solace : The Serpent shall be destroy'd, with the poisonous Weeds ; and the *Assyrian* sweet-smelling Flower shall grow and become common. However, as soon as you shall be able to read of the praise-worthy Actions of the Heroes, and of the Acts of your Father, and to know what Virtue is, the Fields shall gradually ripen ; the red Grapes shall hang upon the very Thorns ; and the hard Oak shall sweat Honey-Dews. Yet will there be some Remains of the old Fraud ; enough to induce Men still to go to Sea in Ships, and to fortify Towns with Walls, and to plough the Field into Furrows. There will be then another Pilot, and another Ship to carry Warlike Heroes : There will also be other Wars, and another *Achilles* shall be sent to *Troy*. But then, when you are arrived at a confirmed Age, the Pilot shall leave the Sea ; nor shall Merchant-Ships pass from one Country to another,

ther. Every Country shall bring forth all sorts of Fruit ; there shall be no Occasion of Harrows for the Soil, or of Pruning-Hooks for the Vineyards ; the robust Countryman shall have no Occasion to yoke his Oxen any longer : Nor shall Wooll stand in need of any Adulteration of its native Colour : The Rams in the Fields shall change the Colour of their Fleeces, sometimes into Scarlet, and sometimes into Saffron ; and the Purple shall spread itself over the Lambs as they are feeding. The unanimous and inflexible *Parca* have decreed it, Let such Ages as these run on: Do you then, O dearest Offspring of the Divinity, and Son of *Jupiter*, now the Time is so near, enter upon your most honourable State. Look how the present World, composed of the high Heaven, the Earth, and Sea, is tottering with its own vast unwieldy Bulk ! Look how all things rejoice upon the Prospect of this new Age ! O that the last Period of my Age and of my Breath might hold out long enough to celebrate your Actions ! &c.

P. 467.

I do but repeat, says *Dionysius of Halicarnassus*, after his Account of the *Capitoline Sibylls* before alledged, p. 7, 11, 12, 23, 24. what *Terentius Varro* has given an Account of in his Treatise of Divine Matters. [Note, that I omit here some Testimonies already alledged, p. 462, &c.]

Ibid.

Moreover, the intire Coast which is now called *Italy* was devoted to that God, and called *Saturnia* by the Inhabitants, as one may observe in certain of the *Sibylline Books*, and in other Oracles derived from the Gods.

P. 467,
468.

That *Aeneas* and the *Trojans* came to *Italy* all the *Roman Authors* assure us ; and so do the Solemnities used in their Sacrifices, and Festivals ;
as

as also the *Sibylline* and *Pyrbick* Oracles ; and many other Indications there are of the same : which no one ought to overlook, or suppose to be feigned for its Credit only. [See Five more Passages out of this *Dionysius*, p. 468, 469, 470. Six out of *Plutarch*, p. 471 — 475. relating to the *Capitoline Sibyll* in the same Place.]

See also a great Number of Testimonies about the *Capitoline Sibyll* out of *Livy*, p. 479 - - - 485. Four out of *Florus*, p. 485, 486. One out of *Tacitus*, p. 486. Two out of *Suetonius*, *ibid.* Two out of *Pliny*, p. 486, 487. Three out of *Solinus*, p. 487. Three out of *Valerius Maximus*, p. 487, 488. One out of *Ælius Spartianus*, p. 488. One out of *Julius Capitolinus*, *ibid.* One out of *Trebellius Pollio*, p. 489. Two out of *Flavius Vopiscus*, (one of them already set down at large) p. 489, 490, 491. One from *Aurelius Victor*, p. 491. Two from *Ammianus Marcellinus*, *ibid.* Two out of *Lactantius*, p. 491, 492. Two out of *Augustin*, p. 492. One out of *A. Gellius* (already set down) p. 493. One out of *Macrobius*, *ibid.* Two out of *Servius* upon *Virgil*, p. 494.

Suidas says, that *Herophila*, who is the same with the *Erythrean Sibyll*, the Daughter of *Theodorus*, wrote in *Epic Verse* Three Books of Divination, and came to *Rome* in the Time of the *Consuls*, as some say ; as others, in the Time of *Tarquin* ; pretending to give Oracles by them. But when she was despised, she burnt Two of the Books which she had brought with her. However, one which remained was preserved ; which was purchased by the *Romans* at a great Price.

In the Time of the Expedition of the *Argonauts* the *Erythrean Sibyll* gave Oracles among the *Greeks* ; at which Time *Tros*, the Father of *Illus*

and *Ganymedes* reign'd in *Phrygia*, p. 495. See there another Testimony of *Suidas* belonging to the *Capitoline Sibyll*.

P. 63.

Strabo says that *Sibyll*, one of the inspir'd and prophetick Women among the Ancients, was of *Erythræ*; and that there was another such Prophetess as she of the same City in the Days of *Alexander*, who was called *Athenais*.

Ibid.

And elsewhere: I have, says he, spoken so largely about *Ammon*, that I shall add but a little more; and it is this; that Divination in general and Oracles were among the Ancients in greater Honour; whereas they are now in small Reputation: The *Romans* being satisfied with the *Sibylline Oracles*, the *Tuscan Auguries*, and those by Entrails, Birds, and by Signs from Heaven--- that the *Erythræan Athenais* spake about Nobility; and that she was like the ancient *Erythræan Sibyll*.

P. 63, 64.

P. 126.

Pliny says, There was a Divine Power, and a certain most noble Society with the Gods in the *Sibyll* among Women: Among Men in *Melampus* for the *Greeks*, and in *Marcus* for the *Romans*.

Ibid.

And elsewhere, Indeed I don't wonder that there are Statues of the *Sibyll* by the *Forum*, altho' they be Three in Number: One which *Sex. Pacuvius Taurus* the *Ædile* of the People, and Two which *M. Messala* restored.

P. 126, 127.

Solinus says, At *Cuma* is *Sibylls Chapel*: Hers, I mean, who was at *Rome* in the 50th Olympiad, and whose Book was consulted by our Pontifices 'till the Days of *Cornelius Sylla*: For then it was consumed by Fire, together with the *Capitol*; while the Two other Books were burnt by herself, because *Tarquinius Superbus* offer'd

fer'd her a smaller Price than she required for them. Her Sepulchre remains still in *Sicily*. *Bocchus* supposes that the *Delphick* Sibyll prophesied before the War of *Troy*; and he makes it plain that *Homer* inserted many of her Verses into his Work. Several Years after her followed *Heriphile Erythraea*, and was called Sibyll from the Resemblance there was between them in this Science. She it was who, among other remarkable Things, gave Notice long before the Thing happened, that the People of *Lesbos* should lose the Dominion of the Sea. So the Series of Chronology proves that the *Cuman* Sibyll comes after them in the third place.

Juvenal says, I commend him for his Intention of settling at *Cumæ*, which is now thin of Inhabitants; and that he will thereby become one of Sibyll's Citizens. P. 127.

And elsewhere, What I have just now proposed is not a bare Opinion. 'Tis certainly true. I would have you receive it as you would do a Leaf of the Sibylls. Ibid.

Plutarch says, I made the same Answer about P. 64, &c. the Sibylline Oracles. For as we stood over-against that Stone which was near the Court, upon which, as the Report goes, the first Sibyll, who came from *Helicon*, and had been brought up by the Muses, sat; (tho' some say she came to *Maleon*, and that she was the Daughter of *Lamia*, who was herself the Daughter of *Neptune*) *Serapion* made mention of the Verses in which she sung of herself, as tho' she would not cease to divine even when she were dead; but that she would walk about in the Moon, and become that which we call the Face of the Moon; and that she would, as a Spirit, inter-
mix

mix herself with the Air, and become famous for Predictions there ; that she would transform herself from a Body, and become Herbs and such like vegetable Matter, for the Feeding of the sacred Animals, such as should be of various Colours, and Shapes, and Qualities as to their Entrails ; from whence would arise the Foretelling of future Events to Men. Upon this *Boethus* did more openly laugh at such Things. But *Zous* reply'd ; Altho' this be very like to a Fable, yet, &c. [as before *Pag.* 57, 58.]

P. 68, 69,
70, 71.

And again, The Sibylls and the *Bacchides* cast out such uncertain Predictions at Random, in a careless Manner ; and scattered about Expressions and Descriptions as they came into their Heads, of all sorts of Calamities and Events : Some of which, when they came to pass by chance, were yet Falsities when they were spoken ; altho' perhaps they by good Fortune really happened afterwards. When *Boethus* had argued thus, *Serapion* reply'd, Your Assertion is true, with regard to such Events as are spoken of indefinitely, and without Distinction ; such as these, when Victory is promised to a General, and he overcomes : Or when a City is besieged it is foretold that it will be taken, and it is taken. But when the Event is not only mentioned, but the Manner how, and the Time when, and the Occasion whereby, and the Assistance by whom the Event shall happen that is foretold, this is not a conjectural Guess at what perhaps may be, but the Foretelling of an Event that will certainly come — We may observe that several proper Names are hidden by some other Appellation : Thus *Herophile*, the *Erythræan*, who was a Propetess, was called Sibyll.

P. 71.

Elian

Eliau says, There were Four Sibylls, the *Ery-*^{Ibid.}
threan, the *Samian*, the *Egyptian*, and the *Sar-*
dinian. Some say there were Six others of them;
 and that they amounted to Ten in all; among
 which were the *Cumæan*, and the *Judæan*.

Pausanias says, There is a prominent Stone at *P. 72. Gr.*
Delphi, upon which the Inhabitants say a Wo-
 man, by Name *Herophile*, by Appellation anci-
 ently called Sibyll, stood and chanted her Ora-
 cles. I have observed, that she was as ancient
 as any other Sibyll whomsoever. The *Greeks*
 affirm she was the Daughter of *Jupiter* and *La-*
mia, who was herself the Daughter of *Neptune*;
 and that she was the first Woman who deliver-
 ed Oracles and Verses; and they say she was
 named Sibyll by the *Africans*. But that this *Hero-*
phile, who was later than the other, appears how-
 ever to have herself been before the War of *Troy*.
 She also signified before-hand in her Predictions,
 that *Helena* should be educated at *Sparta*, for the
 Destruction of *Asia* and *Europe*; and that *Troy*
 should be taken on her account by the *Greeks*.
 The People of *Delos* make mention of the Hymns
 of this Woman upon *Apollo*. She calls herself
 in her Poem not only *Herophile*, but *Diana* also;
 nay, sometimes she says she is the Wife, some-
 times the Sister, and sometimes the Daughter of
Apollo. And all this she does in her Enthusiastick
 Fury, and under Inspiration, &c. — Now the
 People of *Alexandria* say, that she was the Tem-
 ple-keeper of *Apollo Smintheus*; and that she
 rightly expounded the Dream of *Hecuba* in her
 Oracles, which we know was fulfilled. This
 very Sibyll lived the greatest part of her Life
 at *Samos*; but came to *Clarus* a City of the
Colephoniens, as also to *Delos* and *Delphi*: To
 which

which last Place when she came, she stood and chanted upon this Stone, &c. [largely.]

P. 100.

Stephanus says thus. *Gergis*, a City of *Troy*; from whence sprang the *Gergithian* Sibyll, that gave Oracles; who is ingrav'd, and the Sphynx with her, on the Coins of the *Gergithians*; as *Phlegon* affirms, in his first Olympiad. They say farther, that Sibyll's Sepulchre is in the Temple of *Apollo*. *Meroe*, a City of *Troy*; whence come the *Erythraean* Sibyll; for the Colour of that City was Red, as the Word *Erythraea* implies.

Ibid. & p.
103.

Eustathius upon *Homer* assures us, that *Arrian* said, that *Dardannus* coming from *Samothracia*, married *Neso* and *Bateano*, the Daughters of *Teucer* the King; that by *Neso* he had Sibyll the Prophetess for his Daughter: from whom all the other Prophetick Women were called Sibylls: not as being related to her by Blood, but as enjoying that Name from the Resemblance there was between their Divine Inspirations.

Ibid.

Hermias upon *Plato* says; There are such very strange things said of the Sibyll, that one is ready to look upon them to be Fables. However, the Sibylls were not a few; all of them embracing the same way of a Prophetick Life: and for some particular Reason it was probably that they all chose the Appellation of Sibylls. As it was the Case of *Hermes Trismegistus*, who is said to have come into *Egypt* three times, to remember himself again, and that he was called *Hermes* as far as the third time. It is also reported that there were several *Orphei* among the *Thracians*. 'Tis therefore not improbable, that all these Women chose to have these Appellations on account of some Communion or Remembrance, since
this

this very Sibyll of *Erythra*, of which we are discourfing, was at first called *Eriphyle*. They fay that when fhe first came out, fhe foretold by every ones Name what fhould befall them, and deliver- ed it in Verfe; and that after fome time fhe re- covered her humane Form again.

Snidas has fo many and fuch Variety of Ac- counts of the Sibylls, from the feveral elder Au- thors he transcrib'd from, and is fo large, that I omit them. See from p. 104 to 114.

Cedrenus notes, that (befides the Queen of *She- P. 115, 116* *ba*, whom he reckons among the Sibylls) the *Cumæan* Sibyll was famous under *Amaziah* the Son of *Joash*, the *Somonæan* under *Jofias*, and the *Samian* under *Darius* the Son of *Aftyages*.

Agathias fays, that it was the common Traditi- P. 118. on, that the Sibyll foretold to *Aeneas* the Son of *Anchifes*, when he applied himfelf to her, all the things which fhould afterwards befall him.

Jamblicus aims to give an Account of the Man- ner of the *Delphick* Sibyll's delivering her Hea- then Oracles, p. 118, 119; but his Testimony being very late, and very little to our Purpofe, I omit it here.

Strabo quoting two Verfes now in our Sibyl- line Oracles, p. 60, 61, *prins*, prefaces it both times thus: There is an Oracle that is faid to have been given as follows, *Geog. L. I. p. 91. L. XII. p. 810.*

Jofephus the Jew quotes the genuine Sibyll *Antiq. L. I.* in thefe Words. ' Of this Tower [of *Babel*] and C. 5. p. 12. ' of the Confufion of Languages among Men, *Gr. Euseb.* ' Sibyll alfo makes Mention, faying thus: When *Præp. E-* ' all Men were of one Language, fome of them *vang. L.* ' built a very high Tower, as if they would IX. c. 15. ' thereby ascend up to Heaven. But the Gods P. 416. ' ſent

‘ sent Storms of Wind and overturned the Tower, and gave every one his peculiar Language; and for this Reason it was that the City was called *Babylon*.’ Only it is remarkable, that in this, and only this Quotation, we have the Word *Gods* in the Plural; and that in this, and only this Quotation, we have the Sibylline Text set down in Prose: the Occasions of either of which things I shall not here inquire into, because I see no Foundation for any Satisfaction about them.

L.V. c. 7. The Apostolical Constitutions quote the Sibyll thus: If the Gentiles laugh at us, and disbelieve our Scriptures, let at least their own Prophetess *Sibylla* oblige them to believe, who says thus to them in express Words: ‘ But when all things shall be Soot and Ashes, &c. as before, p. 67. — If therefore this Prophetess confesses the Resurrection, and does not deny the Restoration of all things, and distinguishes the Godly from the Ungodly, ’tis in vain for them to deny our Doctrine.

The Author of the Questions and Answers to the Orthodox, among the Works of *Justin*, quotes this, or a parallel Place in *Clement* elsewhere, but now lost, in these Words: That the End of the present Constitution of things is that Judgment upon the Wicked which is to be by Fire, the Scriptures of the Prophets and Apostles affirm, as does also that of the Sibyll, according to the Quotation of *Clement* in his Epistle to the *Corinthians*. *Quest: 74. p. 435, 436.*

11. §. 4. *Hermas* brings in an Angel saying to him, Who do you think that ancient Woman was who gave you the little Book? I said, The Sibyll. He replied, You are mistaken, it is not she. Who is it then, Sir? said I: He said, The Church of God. St.

St. *Paul* himself is introduc'd in that very old *Clem Stran.*
 Book called *Κήρυγμα Πέτρος*, as the Passage is *VI. p. 636.*
 preserved in *Clement of Alexandria*, addressing him-
 self thus to the Heathen: Take moreover into
 your Hands the Greek Books; consider the Si-
 byll, how she declares one God, and foretells fu-
 ture Events.

Justin Martyr says thus in his *Cohortation to*
the Greeks, *Edit. Hutchins. §. 15. p. 79, 80, 81.* It
 is necessary to put you in mind what it is that
 that very ancient Woman the Sibyll, whom *Pla-*
to, and *Aristophanes*, and many others mention as
 one that delivered Oracles in Verse, teaches you
 in those Oracles concerning only one God. Her
 Words are these. [*Then follow three of his Quo-*
tations already noted, p. 2, 44, 52.] And afterwards
 more largely, thus, [*Cohortat. §. 39, 40, 41, 42. P. 83--95*
p. 124 — 129.] You may easily learn the true
 Worship of God in part from the ancient Sibyll,
 who from a certain powerful Inspiration teaches
 you by her Oracles even such things as seem ve-
 ry near to the Doctrine of the Prophets them-
 selves. Now they say that she came from *Baby-*
lon, and was the Daughter of *Berosus*, who wrote
 the *Chaldean History*; but that, on some Occasi-
 on or other, she came to *Campania*, and did there
 deliver her Oracles in a certain City called *Cuma*,
 six Miles from *Baia*, the Place of the *Campanian*
Baths. We our selves saw a certain Place, when
 we were in that City, where we found a vast
 great Room hewen out of one Rock of Stone:
 It was a surprizing Sight, and well worthy of
 the highest Admiration. Here it was, according
 to the Tradition of the Inhabitants, which came
 down to them from their Ancestors, that she de-
 livered her Oracles. They shewed us three Ci-
 sterns

stems hewen out of the same Stone, wherein,
 when they were filled with Water, they told us
 that she bathed; after which she put on her Gar-
 ment, and went into the inmost Apartment of
 the whole Room, which itself also was hewen
 out of the same Stone; and that she sat in the
 Middle of the Apartment on a high Seat or
 Throne, and in this Manner delivered her Ora-
 cles. Now there are many of the several sorts of
 Writers, who make Mention of this Sibyll as of
 a Prophetess, even *Plato* himself in his *Phædrus*.
 Nay I believe that it was upon *Plato's* lighting
 upon her Oracles, that he gives the Deliverers
 of Oracles the Character of Divine Persons; as
 finding the Events which she had anciently fore-
 told to have been really fulfilled afterward. And
 on this Account it was, that in that Discourse
 which he wrote to *Meno*, he commended the De-
 liverers of Oracles in these Words: ' We may
 ' very well call those whom we now name *Gi-*
 ' *vers of Oracles, Divine Persons.* Those also that
 ' are inspired, that have an Enthusiastick *Im-*
 ' *petus*, and are over-rul'd by the Divinity,
 ' may be also called Divine; while they rightly
 ' discover many and great things, without being
 ' conscious of what they say. ' This was said
 with a clear and open Reference to the Oracles
 of the Sibyll. For it was not with her as with
 the Poets; who had the Ability of correcting
 their Poems after they were written, and of
 nicely polishing them to the Exactness of poe-
 tick Measures; but she completed her Prophecies
 during the time of her Inspiration; but when
 the Inspiration was over, the Remembrance of
 what she had said was gone. And from hence
 it is, that the Sibylline Oracles do not observe
 all

all the Measures of Epick Verses: For we ourselves, when we were in that City, were shewed by those that went about with us, and pointed to us the several Places wherein she delivered her prophetick Verses, that there was still remaining a Coffin made of Brass, wherein her Reliques were preserv'd. And among other things they inform'd us, that they had heard from their Ancestors, that those who receiv'd the Oracles from her, did often, through Unskilfulness, make Mistakes as to the Accuracy of the Numbers; and they affirm'd that this was the Occasion why some of the Verses were so imperfect: *viz.* that the Prophetess her self, after the Impulse and Inspiration was over, did not remember what she had said, and that the Notaries fell short of the Accuracy of the Verses on Account of their Unskilfulness. Wherefore it is evident, that it was on this Account that *Plato*, when he had regard to these Oracles of the Sibyll, said, as before, concerning such Prophetesses, I mean in this Passage, ' While they rightly discover many and great things, without being conscious of what they say. ' But then, because (I speak it to you *Greeks*) the Business of true Religion is not placed in poetical Measures, nor in that Learning which is in such great Esteem among you, let us now for the future lay aside the Nicety of Measures and of Expression; and let us, without farther wrangling about those things, attend to the things themselves which she says; and do you own how great the Advantages are which you may receive by her, when she does so plainly and clearly foretell the Advent of our Saviour Jesus Christ; who

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being that Word of God whose Power is undivided from him, took upon him that human Nature which was formed after the Image and Likeness of God, and recalled to our Mind that Religion which was planted among our early Progenitors; which the later Generations of Men derived from them, had forsaken, at the Suggestion of the wicked Dæmon, and so had turned them to the Worship of those which were no Gods. — If therefore, O you *Grecians*, you don't prefer some false Imagination about your fictitious Gods before your own Salvation, be advised by this exceeding ancient Sibyll, whose Books have, by good Fortune, been preserved over all the World, when she instructs you from her powerful Inspiration by her Oracles, that those that are called Gods are not so; but has plainly and clearly foretold what concerns the [then] future Advent of our Saviour Jesus Christ, and the several things which were to be done by him. For this Knowledge will be a necessary Preparative to the Understanding of the Predictions of the holy Prophets.

And in his famous first Apology, *Edit. Grab.* §. 27. p. 38, 39. he has these Words, Moreover both Sibyll and *Hystaspes* affirmed, that corruptible things were to be consumed by Fire. See before, p. 66.

And again, §. 59. p. 87, 88. By the Power of wicked Demons it has come to pass, that the Penalty of Death has been decreed against those that read the Books of *Hystaspes*, or of Sibyll, or of the Prophets, that they might affright Men that light of them from the Knowledge of what is good; but may retain them in a State of Slavery
very

very to themselves: which yet at last they have not been able to do. For we do not only procure those Books for our own Perusal, but, as you see, we offer them to your Consideration also, as sensible their Contents must be agreeable to all Men.

Athenagoras Legat. says, *Edit. De Chair.* §. 26. p. 119, 120. The Sibyll of whom *Plato* makes Mention, says, ‘ And then the tenth Generation of Mankind, &c. p. 10, 11, *prius*.

Theophilus of *Antioch* reckons the Sibyll among the Prophets for the *Greeks*, as he does those in Scripture for the *Jews*, *Ad Autolyc.* L. II. p. 88.

And elsewhere he quotes a famous Passage out of them, with this Introduction; The Sibyll declared that Confusion of Languages, when she foretold the Punishment that would come upon the World, in these Words; ‘ But when the Threats of the Great God, &c. p. 10, 11, *prius*. L. II.
P. 107!

And a little after, p. 112, 113, 114. when he sets down at large the Proem, which indeed, so far as it is extant, seems chiefly owing to this Citation, as not appearing in the ordinary MSS. of the Sibylline Oracles themselves, he prefaces to it in this manner; ‘ And besides the *Jewish* Prophets, the Sibyll, who was a Prophetess among the *Greeks*, and the other Gentile Nations, in the very Beginning of her Prophecy upbraids Mankind in these Words; O mortal, carnal and vile Men! &c. p. 2, 3, *prius*; and after all concludes; ‘ Now it is plain that these things are true, profitable, right, and amiable among all Men.

And soon after, p. 116. he says, ‘ These Threatnings for the last Day, both Sibyll and the other Prophets have delivered.

Clement of Alexandria, in his *Protepticon*, p. 17. when he had cited those Verses of the Sibyll in the Proeme, ‘ You walk in Pride and Madnes, &c. p. 4, 5. *prius*, adds, ‘ This is the Advice ‘ of the Prophetick, as well as Poetick Sibyll. And a little after he says, p. 14, 15, ‘ I will pro- ‘ duce the Prophetess *Sibylla* to inform you: And then he cites those Verses, ‘ Which is not the ‘ Interpreter of *Phœbus*, &c. p. 52, 53. *prius*; and those, ‘ O *Isis*, the unfortunate Goddess, &c. p. 70, 71. *prius*; and those that follow almost immediately, ‘ And thou *Serapis*, &c. p. 72, 73. *prius*; and then adds, ‘ But if you will ‘ not hear the Prophetess, &c.

And a little after, p. 21. Whence came the Son of *Gryllus* to say so? Was it from that Prophetess of the *Hebrews* who gave this Oracle? ‘ For what Flesh can behold, &c. p. 2, 3. *prius*.

And still later in the same Book, p. 22, 23. ‘ Let us therefore hear the Prophetess, the first ‘ Sibyll, chanting out her Song of Salvation. ‘ Behold he is manifest to all, &c. p. 4, 5. &c. *prius*: And then he adds, ‘ It was divinely done ‘ of her to resemble Error to Darknes, and ‘ the Knowledge of God to the Sun and the ‘ Light.

P. 96. The same *Clement*, in the first Book of his *Stromata*, gives us this Account of the Sibylls, p. 131. ‘ *Heracitus* says, That the Sibyll appear- ‘ ed to act not by a humane but by a divine ‘ Power. They farther say, that there is shew- ‘ ed a certain Stone at *Delphi*, near the Senate- ‘ house, upon which Stone it is reported that ‘ the first Sibyll sat, when she was come from ‘ *Helicon*, where she had been brought up by the ‘ Muses.

‘ Muses. But some say that she came from *Ma-*
 ‘ *lea*, and was the Daughter of *Lamia* by *Sidon*.
 ‘ Nay *Serapion* says in his Poem, that the Si-
 ‘ byll did not leave off delivering Oracles when
 ‘ she was dead; and that it is a Power derived
 ‘ from her that after her Decease went into the
 ‘ Air; and became the Power of Divination by
 ‘ Omens and Southsaying: That her Body was
 ‘ turned into Earth, and grew up, as you may
 ‘ suppose, into Herbs:’ And they write, That
 ‘ all the brute Beasts which are upon the Place,
 ‘ and feed upon the same, do exactly foretel fu-
 ‘ ture Events to Men by their Entrails; while he
 ‘ imagines that her Soul is that Face which ap-
 ‘ pears in the Moon. And so much concerning
 ‘ the Sibyll. See *Pag. 89, 90, prius*.

And in the same Book afterward, *p. 139.* ‘ Nor, *p. 99.*
 ‘ says he, was *Moses* alone ancients than *Orpheus*,
 ‘ but even the Sibyll was so. The Reports, which
 ‘ are not a few, contain things also concerning
 ‘ her Denomination, and concerning those Ora-
 ‘ cles which are ascribed to her; that she was of
 ‘ *Phrygia*, and was called *Diana*; and that when
 ‘ she came to *Delphi* she chanted these Verses,
 ‘ O *Delphi*, the Worshipers of potent *Apollo*!
 ‘ I am come to deliver you the Oracles of the
 ‘ great *Jupiter*, as being angry with my near
 ‘ Relation *Apollo*. There is also another Sibyll
 ‘ called *Herophile*; both of whom are made men-
 ‘ tion of by *Heracledes Ponticus*, in his Book of
 ‘ Oracles. I omit the *Egyptian*, and the *Italian*;
 ‘ which last inhabited the *Carmentis* at *Rome*;
 ‘ whose Son was *Evander*, he that built the Tem-
 ‘ ple of *Pan*, which was called *Lupercal*.

And

And afterward in the same Book, p. 144. he says, ‘ With the whole Multitude of the Sibylls ;
 ‘ the *Samian*, the *Colophonian*, the *Cumean*, the
 ‘ *Erythraean*, &c.

Tertullian says thus of the Sibyll ; *Ad Nation.*
l. II. c. 12. p. 75, 76. ‘ The Sibyll was ancients
 ‘ than all the Heathen Learning ; that Sibyll, I
 ‘ mean, who, as a true Prophetess, foretold real
 ‘ Events ; and whose Words you have put into
 ‘ the Mouths of your Prophets for the Dæmons :
 ‘ This Woman declares the Stock and Acts of
 ‘ *Saturn* in Hexameter Verse, to this Purpose ;
 ‘ In the Tenth Generation of Men, after the
 ‘ Deluge, which happened to their Forefathers,
 ‘ reigned *Saturn*, and *Titan*. and *Jamquetus*, [*Ja-*
 ‘ *petus*] the most potent Sons of the Earth and
 ‘ Heaven.

Note, That the Testimonies of *Origen*, *Lactantius*, and *Constantine* the Emperor, have been already considered, and need not be here set down. These genuine ones of *Eusebius* are no more than his setting down that out of *Josephus*, and one out of *Clement* of *Alexandria* : For as for that of *Constantine*’s already mentioned, which so many ascribe to *Eusebius*, it no other way belongs to him than the other Parts of the Emperor’s Writings which occur in his History ; or than any other Oration occurring in any other History belongs to the Historian who sets it down.

Note also, That these few Sibylline Verses, quoted by *Lactantius*, are wanting in our present Copies ; and that no other Verses cited by the ancient Authors that could well belong to the genuine Sibylls, seem to be wholly wanting, even in our present Copies.

— Οπποτ' αν ελθη
Πυρ, εσα σκολος εν τη μεσση νυκτι μελαινη.

L. VIII.
c. 19.

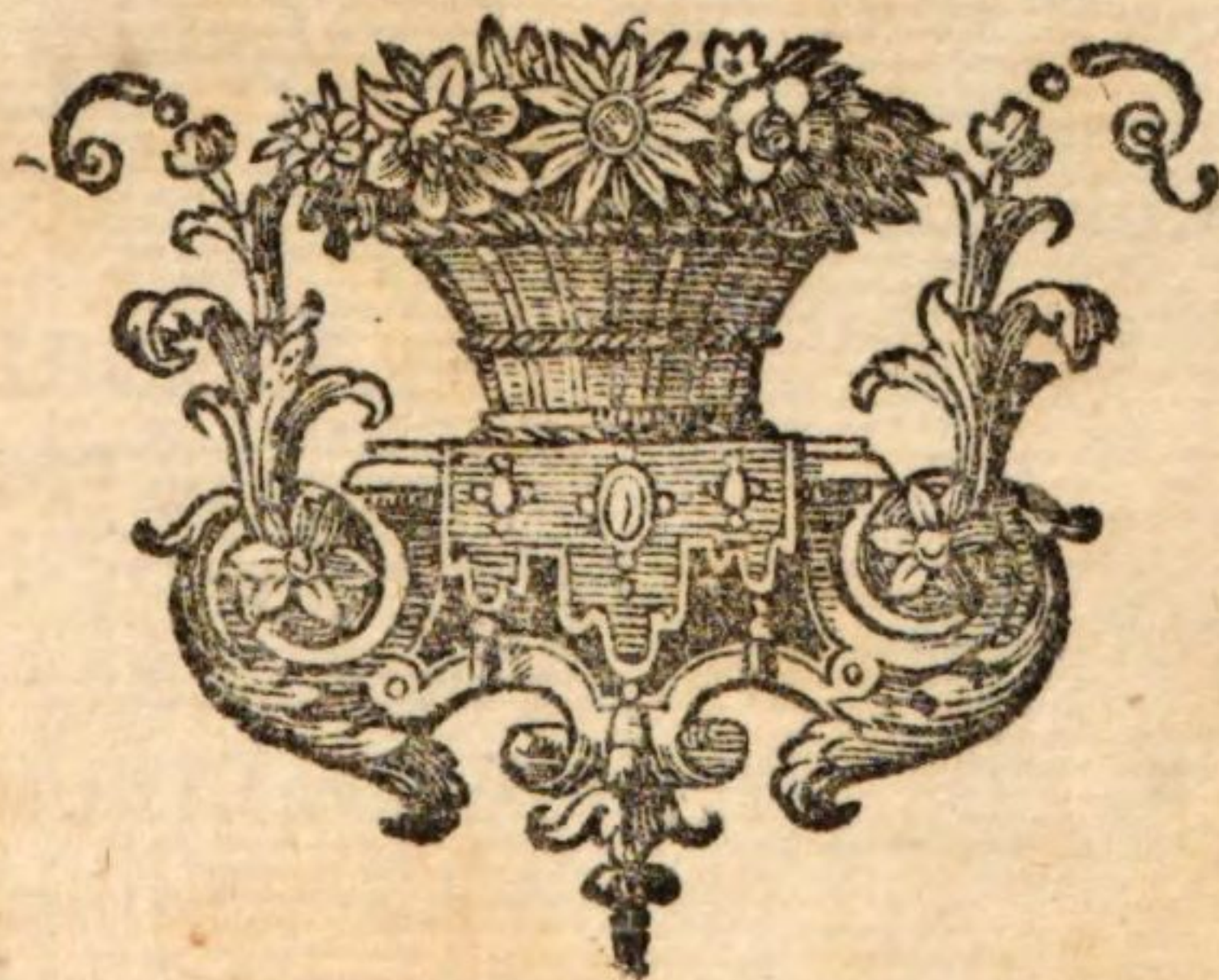
When the Fire comes, there shall be Darkness
in the black Night.

Κλυτε δε με μεροπες, βασιλευς αιωνιος αρξει.

C. 24.

Hear me, O ye Mortals, The Eternal King
shall reign.

F I N I S.



III. 3

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C. 14

Whiston, William, 1667-1752

A Vindication of the Sibylline Oracles To which are added The Genuine
Oracles themselves ; with the ancient citations from them ; in their
originals, and in English

London 1715

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